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foreign missionary society

American Baptist Missionary Union

EIGHTY-SEVENTH

ANNUAL REPORT

WITH THE

PROCEEDINGS OF THE ANNUAL MEETINGS

HELD AT SPRINGFIELD, MASS.

MAY 27 AND 28, 1901

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ANNUAL MEETING

EIGHTY-SEVENTH ANNUAL MEETING OF THE AMERICAN BAPTIST MISSIONARY UNION

SPRINGFIELD, MASS., May 27, 1901.

MONDAY MORNING

The eighty-seventh annual meeting of the American Baptist Missionary Union was held in the Highland Baptist Church at 10 o'clock A.M., Hon. Henry Kirke Porter, of Pennsylvania, one of the Vice-presidents of the Union, in the chair.

The Scriptures were read by Rev. A. G. Lawson, D.D., of New Jersey, and prayer was offered by Rev. H. F. Colby, D.D., of Ohio.

The President then addressed the Union as follows:

It is a matter of deep personal regret, which I am sure you will all share, that our honored President, the Hon. Robert O. Fuller, is unable to be with us and to preside at these meetings. In his illness, which we trust is but temporary, he has our sincere sympathies.

Your First Vice-President also, the Hon. Chester W. Kingsley, asks to be relieved from the discharge of these duties, which have therefore fallen on one less familiar with the detailed actions of the Executive Board, and less intimate with the officials of the society, and with its noble missionaries. He earnestly invokes your assistance, and a charitable construction of his motives and his acts, and an implicit reliance upon that guidance from above, without which the best intentions will result in failure, and with which even our errors and mistakes will be overruled for good.

A year ago we met in annual conference, with the inspiration of the recently held Ecumenical Conference. The look into the face of Christian brethren of many names, but whose every knee had bowed to the common Master, and who all had named him Lord, and the touch of the hand of many brethren, had been a great spiritual blessing, and we felt as if we had heard the high converse of prophet and seer as they spoke of the decease accomplished at Jerusalem and its meaning to all the people of the world to-day. How much we needed that lesson from the mount we knew not then, but were soon to know as we came down into the strugglings and the ravings of a world at strife. It is well for us all, with our halting faith, that we were given such a glimpse of heaven, and could hear afresh the Father's witness to his beloved Son. It is well for the sainted dead, many of whom stayed at their perilous posts and gave up their own lives in heroic self-sacrifice, in order to minister unto God's little ones,— that they could have the fresh inspiration that came from that great gathering of Christians in general assembly. It is well that when a new and awful test was to be put on Christian missions, a

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special revelation should have been given of the brotherhood of believers, and a special view granted of our common Captain and Lord.

To-day we meet with gratitude to God, in that he gave such strength to stand the test. The long roll of noble dead, who counted not their own lives dear in comparison with Christ-like sacrifice, is testimony unto a world that must hear it, whether it will or no. The blood of the martyrs has ever been the seed of the Church, and the blood of these new witnesses cannot have been shed in vain. From the ground it crieth, and China, and the world, and God have heard.

More thrilling witness to man's humanity to man was never given than when Christian missionaries, and Christian diplomats as well, refused safe escort from Pekin promised for themselves, if they were to leave the Chinese converts unprotected. And more convincing proof of real worth was never given than by those same Chinese Christians in their heroic defence of men whom their countrymen called "foreign devils," but who had been their friends. The test of missions has gone still further, and the home bureau has stood the test as well. In larger measure than in other years has support been given by the Church at home. From nearly every missionary board the cheering report has come of an improved financial condition.

It is apparent that this year the attacks on missions have been unusually severe. First, from heathendom itself; and second, from bitter criticism at home. This criticism has ignored the conspicuous heroism and nobility and usefulness that have been plain to all the world, and that have received marked and graceful tributes of praise in various official reports. Ignoring this, it has chosen some exceptional action, and by unfair magnifying of its importance, out of all due proportion, has put out of sight the magnificent record of noble, unselfish men and women, of whom the world is not worthy. The fitting answer to all such criticism will be a frank acknowledgment of every mistake or error, whenever a mistake may have been made, and then a taking up of the work God has set us to do, as it has never been taken up before.

Christian missions have again proved themselves faithful to the highest interests of the people whom they sought to reach, and to all right-minded authority. True Christian missions are not subversive of civil government, but uphold the hands of righteous rulers.

China herself will come to see this soon, if she be not ground between the upper and the nether millstones of selfish nations bent on their own aggrandizement at the cost of her disruption; and more and more will enlightened viceroys advocate and commend the fullest light, and even the right to worship according to the dictates of one's own conscience. Western civilization has not held to this high right and privilege so long as to justify it in a harsh judgment of a nation, on whom it is forcing a civilization which it does not want. When time and friendliness shall have softened the asperities of the present, may we not confidently hope and expect that the Christian spirit shown by missionaries will have been one of the most potent agencies in bringing about peace, and in the work of reconciliation.

The nineteenth century has come to be known in the Christian world as the Missionary Century. Will this be its peculiar distinction in time to come? *Not*, it seems to me, as distinguished from those to follow. As the acorn to the oak, so I believe will be God's work in the nineteenth to that of the twentieth century, now opening. The nineteenth century has been one of beginnings in another distinctive line. It has been a time of scientific advancement and of immense progress and development in mechanical and material lines. This progress, too, will in all probability go on far into the future. Only twenty-five years ago the telephone was publicly exhibited at the Philadelphia Centennial Exposition, and was regarded then, by men well qualified to judge, as a most interesting scientific toy, but commercially impossible to succeed. Who dares to-day, in view of the telephone as it is, and in view of the new invention to multiply its power well-nigh indefinitely, and in view of wireless telegraphy, to put a

limit or a bound to the use that we shall make of all the created things of God, who saw that all that he had made was good, and who made all for man's use? May there not be some special significance in so great concurrent development in two such different lines? May there not be far more than parallelism or suggestive illustration between the two, and may not each be of untold blessing and use to the other? Scientific progress and material advancement have certainly been of immense value to missions. Springfield may speak to Manila, and get an answer in a single day. To put a girdle round about the earth is no longer a poet's fancy and imagination. Our missionaries move across the great deep in comparative safety, and with precision of time, and in such comfort as might well have been deemed impossible a century ago. The exchanges of the world are at the service of missionary boards as truly and as usefully as they are at the service of any commercial body. Science is truly the handmaid and helpmeet to religion. And why shall it be thought a thing incredible with you who have tasted of God's gentleness and love and long-suffering, that science and the toiling world will one day clearly see and cheerfully acknowledge the indebtedness, past all its power to pay, that this world owes to religion and to the God of grace? For what good are this splendid achievement and this constant mastery of mind over matter, if the end be to fetter the soul, and to blind it to the light that pales the sun and that shines from the throne? The God of nature is the God of grace, and he who said, "Let there be light," has *been made manifest* in his dear Son, from whom shines forth that light that lighteth every man that cometh into the world. This is man's grand inheritance; and let our faith be strong that men of good-will throughout the world who come in contact with their God in the works of his hands, will some day look up in joyful gratitude from the created thing to the Creator, and praise him for all his wonderful works; and that those who have never known him, because no preacher had been sent, shall hear of him and rejoice. So shall the victory over all the antagonisms of the world be ours; victory over self; over the crushing, deadening materialism about us; over the awful darkness of heathenism — victory over the world, even by and in our faith.

To this end it becometh us to gird ourselves to the contest; to strip off every weight, and to press forward. We must not be contending with our own brethren; we must not suffer our forces to be divided; we must not run one with Paul, another with Cephas, and another with Apollos. We must have unity in Christian ranks, and in our own Baptist ranks. We must recognize Christ's kingdom *as one*, at home in our individual churches, in the state and land in which we live, and in the great world; for Christ died for all. His letter patent unto us includes all, and we dare not change it. Wherever his work is done, wherever his follower is striving to execute his commission, there let our sympathy be shown, and any help be given that he enables us to give. Let us not waste time or energy in tearing down or in opposition, but with a mind alert and open to his call for any service for God or man, live in the high light of his example and his command. So shall his kingdom come, and the world shall know that the Lord God omnipotent reigneth, and that the King is coming into his kingdom.

The following committees were appointed:

Arrangements: George E. Rees, Pennsylvania; David Downie, India; D. B. Jutten, Massachusetts; J. L. Campbell, New York; C. O. Spencer, Connecticut; C. A. Barber, New York; R. M. Luther, New Jersey; L. L. Henson, Rhode Island; C. S. Savage, New York; W. Calley, Massachusetts; W. C. King, Pennsylvania.

Nominations: S. Burnham, New York; B. D. Hahn, Massachusetts; W. G. Fennell, New Jersey; D. D. MacLaurin, Michigan; W. M. Lawrence, Illinois; F. A. Hawley, New Hampshire; D. B. Purinton, Ohio; W. A. Spinney, Wisconsin; E. Bromley, Rhode Island; W. A. Stevens, New York; O. O. Fletcher, Connecticut; O. G. Buddington, Delaware; C. M. Carter, Indiana; A. E. Kingsley, Maine; S. A. Northrop, Missouri; H. F. Stillwell, Min-

nesota; William Fletcher, D. C.; W. G. Jones, Washington; J. M. Thomas, Pennsylvania; A. Weaver, Nebraska; C. H. D. Fisher, Japan; S. H. Archibald, Vermont.

Enrolment: C. H. Moss, New York; A. L. Snell, Massachusetts; R. B. Tozer, Vermont; W. H. Roberts, Burma; A. W. Hand, Connecticut; O. T. Maynard, Ohio; E. W. Lounsbury, Illinois; J. T. Judd, Pennsylvania; G. G. Johnson, Massachusetts.

Place of Meeting: E. M. Poteat, Pennsylvania; C. W. Perkins, Massachusetts; C. A. Cook, New Jersey; E. M. Van Duzee, Minnesota; C. M. Carter, Indiana; J. V. Osterhout, Rhode Island; J. S. Adams, China; A. T. Dunn, Maine; J. W. Manning, Connecticut.

Finance: J. L. Howard, Connecticut; Chester W. Kingsley, Massachusetts; W. D. Chamberlin, Ohio; George A. Russell, Massachusetts; J. H. Gendell, Pennsylvania; F. D. Phinney, Burma; L. A. Crandall, Illinois; J. P. Stedman, New York; I. Carpenter, Nebraska; C. E. Owen, Maine; H. C. Applegarth, Massachusetts; J. G. Dutcher, New York; O. A. Barker, Massachusetts; D. C. Garabrant, New Jersey.

Rev. Thomas S. Barbour, D. D., Foreign Secretary of the Union, presented the annual report of the Executive Committee, and called attention to the work accomplished by the Union at home and abroad.

Prayer was offered by Rev. D. W. Faunce, D. D., of Rhode Island.

Mr. E. P. Coleman, Treasurer of the Union, presented his annual report, together with that of the auditors of the Union. These reports, also the report of the Executive Committee, were accepted.

Rev. H. C. Mabie, D. D., Home Secretary of the Union, addressed the Union, calling attention to the work on the home field in raising funds, reviewing the work of the past twelve years, and the spiritual results that have followed. The increase in the donations of the churches and from legacies is from $235,000 in 1889 to $477,000 in 1901, while the baptisms since 1890 number 142,000. The money we have spent has not been wasted. Now for further enlargement with praise and thanksgiving to Almighty God.

Rev. F. P. Haggard briefly addressed the Union, and the morning session was closed with the benediction by Rev. W. H. Roberts, of Burma.

MONDAY AFTERNOON

The afternoon session was opened with a devotional service conducted by Rev. C. L. Rhoades, of New York.

Rev. D. Downie, D. D., of South India, addressed the Union. Having referred to Christianity, Mohammedanism, and Buddhism as the three great missionary religions of the world, he proceeded to consider the important part which India is to play in the struggle for supremacy, because of its geographical position as related to the chief centres of these three religions. The condition of India was considered, also the growing influence in India of the English speaking natives; and the address closed with the mention of some of India's needs.

Rev. E. S. Ufford, of Massachusetts, author of "Throw out the Life Line," sang a missionary version of this popular hymn, the audience joining in the chorus.

Rev. W. A. Stanton, of South India, mentioned some of the signs of a religious awakening in India, such as the present day revival of Hinduism, the spirit of restlessness abroad in the land, the gradual assimilation of Christian truths and ideals, the attitude of growing reverence for Christ, and finally the fact that thousands of Hindus to-day are secret disciples of Christ.

Mr. F. D. Phinney, superintendent of the mission press in Rangoon, addressed the Union. After giving in brief the history of the mission press in Burma, he called attention to the various departments of the work in connection with the plant in Rangoon. The press the past year did a business of $65,000. In closing, Mr. Phinney extended the greetings of the missionaries in Burma.

Prof. L. E. Hicks, of Rangoon College, called attention to the work of the college, with its six American professors, twenty or more native teachers, and nearly 700 students. He outlined the reasons for the existence of the college, and closed with a very forcible statement of its needs. It is proposed to create an endowment fund to be known as "The Judson Memorial Fund for the endowment of Rangoon Baptist College." This movement he commended to the friends of mission work in Burma. In creating this endowment we shall confer upon Burma a blessing greatly needed and do something for the memory of Judson in Burma far better than any granite shaft.

Rev. C. H. Moss, of New York, presented the report of the Committee on Enrolment as follows: Life members present, 138; annual members, 336; missionaries, 43; visitors, 76; whole number, 593.

Prof. S. Burnham, of New York, presented the report of the Committee on Nominations, and the following officers for the ensuing year were elected by ballot:

FOR PRESIDENT,

HON. H. KIRKE PORTER, PENNYSLVANIA.

FOR VICE-PRESIDENTS,

REV. WM. N. CLARKE, D. D., of New York.
E. M. VAN DUZEE, of Minnesota.

FOR RECORDING SECRETARY,

REV. HENRY S. BURRAGE, D. D., of Maine.

FOR BOARD OF MANAGERS,

Class II.— To fill vacancies by Death.

REV. L. L. HENSON, D. D., of Rhode Island.

A. A. BARNES, of Indiana.

FOR BOARD OF MANAGERS,

Class III.— Term Expiring 1904.

Ministers

P. S. HENSON, D. D., Ill.
LEMUEL C. BARNES, D. D., Penn.
JACOB S. GUBELMANN, D. D., N. Y.
SYLVESTER BURNHAM, D. D., N. Y.
WALLACE BUTTRICK, D. D., N. Y.
ALBERT G. LAWSON, D. D., N. J.
REV. A. P. BROWN, Cal.
EDWARD BRAISLIN, D. D., Col.
A. B. CHAFFEE, D. D., Ia.
REV. L. S. BOWERMAN, Wash.
REV. HERBERT E. THAYER, Vt.
REV. J. F. MILLS, N. D.

Laymen

T. E. HUGHES, Minn.
A. D. BROWN, Mo.
SAMUEL A. CROZER, Penn.
EDWIN O. SAGE, N. Y.
EDWARD GOODMAN, Ill.
ISAAC CARPENTER, Neb.
J. D. S. RIGGS, PH. D., Kan.
E. M. RUNYAN, Ore.

Women

MRS. E. R. STILLWELL, O.
MRS. JAMES B. COLGATE, N. Y.
MRS. HENRY R. GLOVER, Mass.
MRS. CHARLES H. BANES, Penn.
MRS. JAS. S. DICKERSON, Ill.

Rev. E. M. Poteat, D. D., of Pennsylvania, for the Committee on Place of Meeting, presented a report. Invitations with strong indorsements had been received from St. Paul, Minn., and Indianapolis, Ind., for 1902, and from Southern California for 1903, or as early thereafter as possible; and the committee recommended "that the place of meeting be referred to the Executive Committee in consultation with the executive committees of the other societies." The recommendation was adopted.

The Union adjourned after the benediction by Rev. R. M. Martin, of Massachusetts.

MONDAY EVENING

The Union reassembled at half-past seven. The Scriptures were read by Rev. F. P. Haggard, and prayer was offered by Rev. R. G. Seymour, D. D., of Pennsylvania.

President Porter expressed his appreciation of the honor which had been

conferred upon him by his election in the afternoon. He asked the indulgence and assistance of his brethren in the discharge of his duties.

Rev. Dr. Edward Judson, of New York, addressed the Union. "The thought left over in my mind by the stirring events of the past year," he said, "seems to be, Love of country an incentive to foreign missions. The evangelization of the world is the essential condition of spiritual power at home. The only faith that is adequate to the task of conquering our own country is the faith that is robust enough to achieve the conquest of the world. America for Christ becomes possible only as it is merged in the cry, 'The world for Christ.' There is no such thing as a nation being Christianized by itself." In closing he said: "I do not find my interest lessening with the passing years in the sacred cause to which my father gave his life. The events of the last few months have only strengthened my purpose to do what lies in my power to further the evangelization of the world. I am determined to keep up the missionary concert of prayer in my church. May I never be the pastor of a church that will let a year go by without making an offering for the Missionary Union! I am persuading as many of my people as I can to make an offering every Sunday to foreign missions. I hope that the time may come when my church will support not only its pastor here at home, but a missionary in foreign parts. Will there not be more of us who, if we cannot go ourselves, will support a substitute in the missionary field? Like that seamstress of whom I heard the late lamented Dr. Babcock speak, who maintained a missionary on the other side of the world so that she could be working for her divine Master all through the twenty-four hours of each day — she sewing during her working hours, and when she fell asleep, there being darkness on this side of the world, her substitute in the sunlight on the opposite side of the world continuing the work, so that the service should go on without intermission and without cessation."

A collection was taken, after which Mrs. H. G. Safford, Foreign Secretary of the Woman's Foreign Missionary Society, addressed the Union, giving an account of a visit she had made during the year to the Baptist mission fields in the East. The trip covered eight and a half months. Nine weeks were given to Japan, one week to the stations on the coast of China (as the Boxer troubles prevented travel in the interior), seven weeks to Burma, and seven to the Telugu field. The rest of the time was spent in travel. Thirty-seven mission stations were visited, and Mrs. Safford said she had the pleasure of being welcomed by 235 missionaries. The places she visited and the scenes she witnessed were vividly described as, commencing with Japan, she recounted her impressions and experiences at the various mission stations.

Dr. Mabie then presented the candidates accepted for missionary service,

viz., William Axling and wife, A. J. Tuttle, Geo. E. Finlay, F. J. White, Rev. G. R. Dye and wife, S. S. Huse, Jr., Miss Annie Downie, daughter of Rev. Dr. D. Downie, of Nellore, India, Miss Emma Smith, daughter of Rev. Dr. D. A. W. Smith, of Insein, Burma, Miss Katherine Gerow, and Miss M. A. Robinson. Each rose as his or her name was called, and each of the young men briefly addressed the Union.

Rev. George J. Johnson, D. D., who baptized Rev. Dr. Clough, of the Telugu mission, made the closing prayer and pronounced the benediction.

TUESDAY MORNING

The Union reassembled at ten o'clock. Prayer was offered by Rev. J. M. Thomas, of Pittsburg, Penn.

Dr. Mabie called attention to the missionary literature of the Union and also to its large missionary map.

Rev. E. W. Clark addressed the Union, referring to the work performed by our missionaries on the tea plantations of Assam, also in the hill country. Assam, he said, is the shortest way to Thibet. We need more helpers and general missionaries in order that this prosperous work may be advanced.

Rev. P. E. Moore, also of Assam, followed. "The population of Assam," he said, "is 12,000,000. We have now among this people twelve mission stations, but at five of them we have only a single man, and four are deserted. But in one town recently 400 were baptized."

After a hymn sung by Mrs. Openshaw of China, Rev. P. Frederickson addressed the Union, calling attention to his work at Kifwa, Africa. He said it had been his privilege to work among the Congo people twenty years. His work in recent years has been greatly blessed, and he gave many interesting incidents connected with the progress of the work.

Rev. Thomas Moody also called attention to the work in Africa. He described the country, spoke of its people, and of the work already accomplished by Christian missionaries. The American Baptists have now 9 stations on the Congo, 35 missionaries, and a little over 3,000 church members. Mr. Moody described his own field and work, and spoke of our indebtedness to the Africans. We should give them the word of God.

After prayer by Rev. L. G. Jordan, Mr. W. D. Chamberlin of Ohio presented the report of the Committee on Finance.

REPORT OF FINANCE COMMITTEE.

Your Committee on Finance beg to submit the following report:

First. — We desire to express our high appreciation of the business-like methods and prudent management with which the affairs of the Union have been conducted by its officers,

and to call upon all our pastors and churches to remember them constantly in prayer, that they may have abundant strength and wisdom for the heavy burdens and important duties devolving upon them.

Second. — We praise God for the very favorable financial showing for the year just closed, indicating, as we believe it does, a growing interest in world-wide evangelization, but we earnestly caution all our people against the thought that this favorable showing will permit any reduction of offerings for the present year. We urge that every contributor resolve to maintain at least the standard reached, and by God's help to make an honest effort to advance it.

Third. — We heartily commend the "station plan" as explained in the Annual Report, believing it well adapted to enlarge interest in the work.

Fourth. — We urge our churches everywhere to comply with the three requests made in the report, viz.: That they make a determined effort to interest in mission work those now having little or no share in it. To aim earnestly to secure some definite amount which shall fairly represent their proportionate responsibility to this work, and to follow some plan for reaching every member and laying before them their privilege and obligation in connection with this divinely imposed duty.

Fifth. — The churches are strongly urged to make their contributions early in the year, or if the method of collection will allow of it, to send quarterly remittances. This plan generally pursued would save thousands of dollars now expended in interest.

Sixth. — We believe that the limitation of gifts by their donors to specific objects of personal preference is not generally the wisest method, and we strongly advise that contributions be sent for the work subject to use where in the wisdom of the Executive Committee they are most needed.

Seventh. — Believing that the Christian and all he has belongs to the Lord Jesus Christ, we welcome the development of the idea of Christian stewardship, and urge that every believer study to know the mind of the Master in this matter.

Eighth. — The resumption of work in China necessarily involves a considerable extra expenditure, to meet which we should enlarge our offerings. The missionaries have nobly and patiently borne hardships and perils, besides the loss in some cases of all their worldly possessions. Shall we not take upon ourselves some part of the burden and share a portion of the prosperity which has been granted to us, by generously increased contributions, thus enabling the Executive Committee to meet needs which this crisis has brought on?

Ninth. — The reduction of about $12,000 necessarily made in appropriations by the Executive Committee has put upon our missionaries hardships which they have borne uncomplainingly. Many of these reductions should be restored at the earliest possible moment. This can only be done as increased funds are received.

Finally, recognizing with heartfelt gratitude how abundantly God has blessed our work and placed upon it the seal of his approval, let us with united and determined purpose resolve that with his help we will do our part, that the present year may see not only the work maintained everywhere as during the past year, but extended and reinforced, and in addition thereto the last dollar of the existing debt cancelled.

Respectfully submitted,

W. D. Chamberlin,
Geo. A. Russell,
F. D. Phinney,
O. A. Barker,
D. G. Garabrant,
Committee.

The report was adopted.

Rev. Dr. Henry F. Colby, of Ohio, presented the report of the Commission on Coördination.

REPORT OF COMMISSION ON COÖRDINATION.

The Commission appointed at the anniversary meetings in May last to consider the better coördination of our denominational benevolent work consisted of the following members:

Rev. Henry F. Colby, D. D., of Ohio, Rev. Henry M. King, D. D., of Rhode Island, and Rev. L. C. Barnes, D. D., of Pennsylvania, chosen by the American Baptist Missionary Union.

Rev. L. A. Crandall, D. D., of Illinois, Mr. E. J. Brockett, of New Jersey, and Mr. Stephen Greene, of Massachusetts, chosen by the American Baptist Home Mission Society.

Rev. Henry G. Weston, D. D., of Pennsylvania, Mr. J. Howard Gendell, of Pennsylvania, and W. W. Keen, M. D., of Pennsylvania, chosen by the American Baptist Publication Society.

Miss Sarah C. Durfee, of Rhode Island, and Mrs. George W. Dean, of Massachusetts, chosen by the Woman's Baptist Foreign Missionary Society.

Mrs. J. E. Scott, of Illinois, and Mrs. J. H. Randall, of Minnesota, chosen by the Woman's Baptist Foreign Missionary Society of the West.

Mrs. James S. Dickerson, of Massachusetts, and Mrs. M. A. Ehlers, of Indiana, chosen by the Woman's Baptist Home Mission Society.

Mrs. Alice B. Coleman, of Massachusetts, and Mrs. Anna Sargent Hunt, of Maine, chosen by the Woman's American Baptist Home Mission Society.

The Commission held their first meeting in the Murray Hill Hotel, New York City, October 17 and 18, when there were present all of the members save three — Dr. Keen, Mrs. Scott, and Mrs. Randall. This meeting comprised six sessions, averaging two hours and a half each.

A second meeting was held in the same place March 20th, when there were present all of the members save four — Dr. Colby, Dr. King, Mrs. Scott, and Mrs. Randall. Rev. Wayland Hoyt, D.D., of Pennsylvania, was present representing Dr. Keen. This meeting comprised three sessions of fully two hours each.

The various subjects suggested in the appointment of the Commission and naturally growing out of a consideration of "the practicability of more closely coördinating the different departments of our denominational work" were fully and frankly discussed. It is fair to state that some of the members held and presented positive convictions that the time had come when some actual steps looking toward unification of the work and possible combination of some of the societies could wisely be taken, while others felt just as certain that such action would not be wise at the present time. It was found, however, that on some questions involving and making possible a "better

coördination" the Commission were able to reach in most cases practically unanimous conclusions.

The Commission beg leave to submit the following:

First. — It is the judgment of this Commission that the best interests of our work as a denomination require that the annual gatherings of the American Baptist Home Mission Society, the American Baptist Missionary Union, and the American Baptist Publication Society should be representative and delegated bodies, having the same basis of representation, so that the delegates to the three societies shall be, so far as possible, identical.

As a step necessary toward this end we recommend that the several societies, after mutual consultation through their executive boards, change their constitutions so as to require the same qualifications of voters at their anniversaries, and that such constitutional changes be submitted for definite action at the anniversaries in 1902.

It is believed that such action is fundamental, and if taken would create an atmosphere in which a "better coördination" would be possible. If the executive officers and boards of our several societies could be brought to realize, as such action would help them to see, that their constituencies were actually one, a distinct advantage would be gained, and if the representatives of our churches could go up to the anniversaries with the clear conviction that an actual responsibility concerning the entire work of the denomination rested upon them, it is certain that a better coördination of the different departments of our work would be the result.

Second. — We suggest that there be a mid-year conference of the executive boards of the American Baptist Missionary Union, the American Baptist Home Mission Society, the American Baptist Publication Society, and the Woman's Societies, in the interest of a completer coöperation in the collection of the offerings and the prosecution of the work in the field. Contact invites coöperation; separation retards it. "Not looking each of you to his own things, but each of you also to the things of others" is applicable in denominational benevolent work as well as in other departments of life. We feel sure that such conferences, used rarely in the past, and then for removing a difficulty or clearing up some misunderstanding, would be productive of great good in the conduct of our entire work.

Third. — We recommend the appointment of a committee of nine by the bodies to which we report, to take into consideration the whole matter of our collection agencies and work of our district secretaries of the three main societies to report at the anniversaries in May, 1902.

Fourth. — The subject of the relative amounts which the denomination should be asked to furnish for our different benevolent enterprises was considered, but the Commission think best to make no recommendation concerning this matter.

With the sincere desire that these suggestions and recommendations if adopted may prove to be the beginning of genuine coördination in our work, this report is

Respectfully submitted, in behalf of the Commission,

STEPHEN GREENE, *Chairman.*
L. A. CRANDALL, *Secretary.*

The report, on motion of Dr. Colby, was referred to the Executive Committee for consideration and consultation with the other societies.

Gen. J. J. Estey, of Vermont, called attention to the fact that the report of the Finance Committee had been adopted without consideration. "Do you

realize what you are doing?" he asked. The action of the Union in adopting the report of the Committee on Finance was then reconsidered, and the report was again before the Union for consideration.

Rev. A. Blackburn, D. D., of Oregon, said there is a feeling that it is costing us too much to carry on the work of the Union. Our agencies the past year collected from the churches $360,989. It cost to run the rooms in Boston, $38,284, and for district agencies, $32,138. For the expenses of missionaries and their families in returning to this country and for their home allowances, it cost the Union during the year $76,152. The Executive Committee should study to secure retrenchment at home as well as abroad. He believed that the district secretaryships should be abolished. Ask one hundred leading pastors what they think of the district secretaries.

Rev. A. Coit, D. D., of New York, said instead of asking one hundred leading pastors, he would have the question addressed to the pastors of the smaller churches.

Rev. F. D. Penney, of Massachusetts, said if we would increase the gifts of the churches, we would thereby lessen the relative cost of administration. We need to be economical, of course, but we need also to increase the tide of beneficence.

Rev. J. F. Elder, D. D., of New York, expressed his surprise that the cost of bringing our missionaries home should be regarded as a home expense. Our toil-worn missionaries must have rest and change. But they are as much in the service when in this country as when on the foreign field, and they are of the greatest assistance to the Union in giving to the churches information concerning the work, and in increasing the gifts of the churches for the work. As to the district secretaries, the pastors cannot do the work of the secretary, and the Board of Managers has just voted to add a new district secretary in the West in accordance with an urgent request.

Mr. C. W. Perkins, of Massachusetts, said the reduction of the salaries of the executive officers and the expenses at the rooms had received the careful attention both of the Executive Committee and of the Board of Managers; but that the latter after full consideration had voted that the expenses were not too high. This is a great business corporation and needs wise, safe management. We have 474 missionaries in the foreign field and they serve ten years, as a rule, before returning to this country for a year. Their home allowance should not be counted as an expense. Their service among the churches more than compensates. District secretaries are necessary because the churches do not furnish the money without such service.

Rev. Dr. Henry M. King, of Rhode Island, said the return of a missionary is as much a proper expense as his going out. As to the criticism on the expenses at the rooms, it is an old one. One of our most prominent laymen,

in close touch with this work formerly, Hon. J. Warren Merrill, was so weary of it, that years ago he left in his will the sum of $20,000, as the beginning of a fund, the interest of which should forever be applied toward the expenses at the rooms. That fund is now $80,000, and he hoped it would soon be made so large as to silence completely this old criticism. The Executive Committee is a conservative body. We want to do the right thing toward all.

Rev. Dr. D. MacLaurin, of Michigan, said it is a humiliation to our brethren to be compelled to apologize in this way. The Executive Committee does not need to apologize. It is a most ungracious thing to intimate that these men are not doing the best possible. It is easy to find fault, it is hard to do so constructively. In Michigan there is no criticism of the administration of the affairs of the Union.

Rev. Dr. Lemuel Moss, of New York, said the British government brings home its officers from Africa every two years and from India every four years. We call ours home only once in ten years. I believe the Executive Committee should require the missionaries to return as often as their needs require.

Rev. Dr. Blackburn said he had entire confidence in the Executive Committee. It is because he trusted them that he had raised the question concerning home expenses. He thought he deserved a vote of thanks for the information which the discussion had brought out.

Rev. J. F. Fielden, of Massachusetts, said many small churches are troubled by the same things that have troubled Dr. Blackburn.

Rev. John Humpstone, D. D., of New York, said there is no criticism of the affairs of the Union from men thoroughly familiar with large business enterprises.

The report of the Finance Committee was adopted, and the Union adjourned.

TUESDAY AFTERNOON.

The Union reassembled at two o'clock. Prayer was offered by Rev. B. D. Marshall, D.D., of Massachusetts.

Dr. Ray Green Huling, of Massachusetts, offered the following resolution, which was unanimously adopted:

Resolved, That the representatives of the Baptist churches of the Northern States assembled at these anniversaries desire to express their hearty gratitude to the Springfield Baptist churches, pastors, and people and especially to the energetic pastor and members of this church, for their unbounded hospitality manifested in all possible ways; to the general public of this goodly city who have by many kind acts manifested a spirit of cordial welcome; to the railroads of the country for their usual generous courtesies; and in particular to the two local

dailies for their reports of the proceedings of these meetings, reports which have been exceptionally extended, scrupulously accurate, and altogether admirable.

Rev. J. H. Scott addressed the Union with reference to missionary work in Japan. He gave a history of the work in general, and closed with a reference to his own work in Osaka.

Rev. G. W. Hill showed that the outlook for our work in Japan is full of encouragement from the fact that Christianity has already a strong hold upon the thought and life of the Japanese people.

Attention was then directed to China. The first speaker, Rev. T. D. Holmes, of Kinhwa, was the only one of our missionaries in extreme peril during the recent troubles. China, he said, is waking up. If in the waking she shakes the "powers," we must remember that with her 4,000 years of history and her 400,000,000 of people, the waking is stupendous. Already we are hearing the still, small voice to return to our work. The Lord has men. Shall we lack the means to send them?

Rev. H. J. Openshaw followed. He spoke of the province in which he has labored seven years, — Sz-chuan, — with its population of from 40,000,000 to 67,000,000; of Chentu, the capital of the province; of the character of the work and of its results. At the close of the address Mr. and Mrs. Openshaw sang a hymn in Chinese.

Rev. W. F. Beaman also spoke of the work in Western China and narrated many interesting facts concerning it. The future of this great Empire it is impossible to forecast. But God, who controls the affairs of men, has it in clear view, and we may be sure of the fulfilment of his plans and purposes. Is the church of Christ ready for what has been made possible through time and wars and the death of God's martyred saints?

Dr. Mabie announced the presence of Mr. and Mrs. J. Howard Taylor, of the China Inland Mission, and Mr. Taylor addressed the Union. "You are engaged in a work," he said, "that cannot be overestimated. We need more missionaries and more missionary-heartedness in God's people here at home."

Dr. Mabie introduced Rev. Mr. Stedman, a graduate of the Gordon Training School in Boston, who has spent five years in Baptist mission work in Korea. Mr. Stedman addressed the Union in reference to his work. The beginnings of a prosperous work, he believed, had been made and he wished to go back to Korea as a missionary of the Union.

Many of the missionaries present at the meeting had thus far taken no part in the proceedings of the Union. These were now called to the platform and were introduced by Dr. Barbour. Most of them added a few words of greeting as they stood on the pulpit platform, or in front of it. An impres-

sive prayer was offered in behalf of the work and the workers by Rev. Dr. B. D. Hahn, of Springfield, pastor of the State Street Baptist Church, and the afternoon session came to a close.

TUESDAY EVENING.

At the opening of the evening session the Shaw quartette, from Shaw University, Raleigh, N. C., sang several selections. Prayer was offered by Rev. I. N. Clark, D. D., of Kansas.

Rev. B. D. Hahn, D. D., of Massachusetts, called attention to United States Senate Document 190 containing a report concerning Roman Catholic church affairs in the Philippines, such a report, he said, as one would expect concerning such matters in the Middle Ages. It has not been widely circulated, but can be had upon application.

Rev. J. S. Adams then addressed the Union on "The New China." He referred to the political affairs that led up to the Boxer uprising in China, and then spoke of the new China that is to be. He said he believed it would be influenced and molded by Christian truth. The demand for Western instruction will be very great. He closed by discussing two questions: 1. What is the duty of the United States to China? 2. What is the duty of the Christian church to China?

Mrs. J. Howard Taylor followed, first leading in a brief prayer. She gave an exceedingly graphic account of the work in which she and her husband have been engaged during the past thirteen years; and closed with an earnest appeal to Christians to lead more thoroughly consecrated lives.

Rev. Dr. Mabie, Home Secretary of the Union, was to make the closing address, but he had concluded, he said, to hand his manuscript to the reporters. The meetings had been of unusual interest throughout and he preferred that they should close without any added words of his.

After prayer by Dr. Mabie the Union adjourned to meet at the call of the Executive Committee.

HENRY S. BURRAGE,
Recording Secretary.

HENRY KIRKE PORTER,
President.

MEETING OF THE BOARD OF MANAGERS

SPRINGFIELD, MASS., May 27, 1901.

The eighty-seventh annual meeting of the Board of Managers of the American Baptist Missionary Union was held May 27, 1901, in the Highland Baptist Church of Springfield, Mass.

Prof. William Arnold Stevens, chairman, called the Board to order at 7.30 o'clock.

Prayer was offered by Rev. D. B. Jutten, D. D. Rev. E. P. Tuller, was chosen secretary *pro tem.*

The following members of the Board were present at the meeting:

William Arnold Stevens, J. S. Gubelman, I. J. Dunn, Prof. Sylvester Burnham, E. M. Poteat, D. D., J. J. Estey, Wallace Buttrick, D. D., H. M. King, D. D., Mrs. John Edwin Scott, John Humpstone, D. D., Mrs. C. H. Banes, Miss Sarah Durfee, E. E. Chivers, D. D., A. G. Lawson, D. D., H. F. Colby, D. D., Rev. C. A. Cook, O. A. Barker, D. B. Jutten, D. D., C. W. Perkins, Rev. E. P. Tuller, R. G. Huling, D. Sc., L. S. Bowerman, Rev. Herbert E. Thayer, J. F. Elder, D.D., Isaac W. Carpenter, Mrs. J. H. Randall, George G. Dutcher, J. B. Thresher, H. S. Burrage, D. D.

The following communication from the Executive Committee was received:

May 15, 1901.

PROF. WILLIAM A. STEVENS, *Chairman of Board of Managers of the Missionary Union, Rochester, N. Y.:*

MY DEAR BROTHER: I have the pleasure of informing you, as Chairman of the Board of Managers of the American Baptist Missionary Union, that at a meeting of the Executive Committee held May 13, 1901, the following action was taken:

"Voted, That Messrs. Ray Greene Huling, D. B. Jutten, and Charles W. Perkins be chosen members of the Board of Managers in accordance with Section 11 of the Constitution, representing respectively the classes of the Executive Committee whose terms expire in 1901, 1902, and 1903.

"Voted, That the communication of Mr. Jacob David concerning mission effort in Persia be referred to the Board of Managers."

Very sincerely yours,

RAY GREENE HULING,
Recording Secretary, pro tempore.

The Committee on Nomination for the officers of the Board of Managers was appointed by the Chairman as follows: J. J. Estey, H. F. Colby, D. D., E. M. Poteat, D. D.

A committee of five on nomination for the officers of the Union was appointed by the Chairman: Wallace Buttrick, D. D., E. E. Chivers, D. D., O. A. Barker, J. B. Thresher, Mrs. C. H. Banes.

The Committee on Nomination for officers of the Board reported. For Chairman, Prof. William Arnold Stevens; Recording Secretary, Rev. E. P. Tuller.

Ballots were cast and they were elected.

The Secretary read the communications from Rev. Jacob David with reference to his proposed work in Persia referred to the Board by the Executive Committee.

On motion of Dr. Colby, after amendment presented by Dr. Poteat, the following was adopted:

Resolved, That the Board of Managers deem it unadvisable to undertake a mission to Persia.

The discussion upon the above was extended and largely participated in by the members of the Board.

The report of the nominating committee for the officers of the Missionary Union reported through its chairman, Dr. Buttrick, as follows:

Executive Committee, Class III., Term expiring 1904.

HENRY M. KING, D. D. JOSEPH F. ELDER, D. D.
A. G. UPHAM, D. D. RAY GREENE HULING, D. Sc.
FRANCIS E. BLAKE, ESQ.

Corresponding Secretaries.

HENRY C. MABIE, D. D. THOMAS S, BARBOUR, D. D.

Treasurer.

E. P. COLEMAN, ESQ.

Auditing Committee.

D. C. LINSCOTT, ESQ. SIDNEY A. WILBUR, ESQ.

It is recommended by the committee that the Auditing Committee be authorized to employ a certified accountant who shall examine the books, accounts, and securities of the society, and that the report of the Auditing Committee be based on his examination and statement.

The report was adopted and the officers nominated were unanimously elected by ballot.

Voted, That when we adjourn, we adjourn to meet at the call of the chairman, if it should be necessary to call the Board together before the close of the present anniversaries.

Voted, That the salaries for the secretaries and treasurer be the same as last year, viz., $4,000 per annum for the secretaries; $3,000 per annum for the treasurer.

On motion of Mr. Isaac W. Carpenter, of Nebraska, the following resolution was adopted:

Resolved, That we request the Executive Committee to appoint one or more additional district secretaries in order to secure more thorough working of the Central Western States, especially Iowa and Nebraska.

The minutes of the Board were read and approved.

Voted to adjourn.

Prayer by Rev. J. F. Elder, D. D.

SPRINGFIELD, MASS., May 28, 1901

A second session of the Board was held in the chapel of the Highland Baptist Church at the call of the chairman at 2.30 o'clock.

Present: Prof. William Arnold Stevens, R G. Huling, D. Sc., J. B. Thresher, G. G. Dutcher, Prof. Sylvester Burnham, O. A. Barker, Wallace Buttrick, D. D., H. S. Burrage, D. D.,H. F. Colby, D. D., L. S. Bowerman, H. M. King, D. D., Rev. E. P. Tuller, Miss Sarah Durfee, Mrs. John Edwin Scott, Mrs. C. H. Banes, Mrs. J. H. Randall, J. J. Estey, Rev. Herbert E. Thayer, Isaac W. Carpenter.

Dr. King presented the following minutes which were adopted and ordered published in the records of the Board:

Whereas, During the past year God has taken from his earthly life and labors our friend and brother, Rev. Moses H. Bixby, D. D., we desire to place on record our appreciation of his long, and varied, and faithful service for the kingdom of God, and our gratitude to the great Head of the church, for his intelligent and unwearied devotion to the cause of Christian missions, and the inspiration of his noble example. The facts of his life are presented in the annual report of the Executive Committee to the Missionary Union this year, and need not be repeated. It is sufficient to say that eleven of the years of his early ministry were spent in Burma as a missionary of the Union, and that they were years of great consecration and of marked success. Compelled by failing health to return to his native land, he laid in Providence, R. I., the foundations of a church which, under his wise and faithful pastorate, covering a period of thirty years, grew to be one of the largest and most benevolent of our churches. Its influence has been widely felt, its generosity has been conspicuous, and its zeal for missions under his leadership has been a well-known characteristic of its life. In addition to an active participation in local, benevolent, and educational interests, he was officially connected with several of our denominational institutions of learning, including Newton Theological Institution, Brown University, the Hartshorn Memorial College, and Worcester Academy. In all these relations his service was freely given and of great value.

In 1877 he was elected a member of this Board and subsequently became its Recording Secretary, which office he filled with great acceptance for many successive years, until two years ago the condition of his health prevented his attendance at the annual meeting. His form was well known at our anniversaries. His interest in the work of the Union and in all of our denominational enterprises continued and deepened to the end of his life. His spirit was thoroughly kindly and helpful. His sympathies were strong and far-reaching. He filled up a long life with great usefulness to the cause of Christ and great honor to himself. In his death we mourn the loss of an esteemed friend and fellow-laborer, and a devoted servant of Christ who now rests from his labors and his works do follow him.

Prof. L. E. Hicks, of Rangoon Baptist College, addressed the Board on the matter of an endowment for Rangoon Baptist College.

Voted, That when we adjourn, we adjourn to meet at the call of the chairman if it should be necessary to call the Board together before the close of the present anniversaries.

Voted, To adjourn after prayer by Dr. Burnham.

WM. ARNOLD STEVENS, *Chairman.*
E. P. TULLER, *Recording Secretary.*

EIGHTY-SEVENTH ANNUAL REPORT

HOME DEPARTMENT

THE Executive Committee of the Missionary Union, for the eighty-seventh time since the founding of the society, renders account of its stewardship. This stewardship, created in connection with the marked providences of God which brought into being the society, has been ratified by the Missionary Union year by year for nearly a century. The burden assumed by the brethren who from time to time have composed the committee has been most responsible and exacting, yet the service rendered has been a cheerful service to Christ and a true labor of love. The work of the committee has ever been more largely a work of faith also than is commonly supposed. It required faith to launch the enterprise at a time when at the first annual meeting in Philadelphia the entire list of representatives of the churches numbered only thirty-three. Faith was demanded in order to persevere in the long years when fields were being explored, conversions were infrequent, and the workers were either immured within prison walls or falling at their posts just upon the eve of obtaining a foothold, — when public sentiment at home was either apathetic or positively unfriendly. There is scarcely a mission on which our banner now floats triumphantly, but has had its hours of apparent defeat. Think of Judson hidden away in the prisons of North Burma for nearly two years, of the long waiting of Day and Jewett in the "Lone Star Mission," and the painful delays outside the gates of China, long walled against entrance. Consider the insurrections, the trying climatic influence and the unfruitfulness which for a generation afforded us little hope in Assam. Think of Oncken in Germany repeatedly imprisoned, at one time for a month, and his furniture sold to pay the expenses of his imprisonment; of Nilsson, in Sweden, three times imprisoned and then expelled from the country; and of our brethren exiled from Russia, and bearing their faithful testimony to the Christ and the church of the New Testament in the prison pens of the border, and amid the salt mines of Siberia! Call to mind the Congo Valley and the fever-afflicted compounds of the early days where many a worker fell!

The committee's stewardship.

A work of faith.

With these various phases of work requiring a quenchless devotion on the part of our first missionaries to these several lands, the successive generations of your committee have been identified. Into their ears the letters recounting trials and hardships, borne for Jesus' sake, have been poured. And whosoever among the increasing multitude in the home church were oblivious of all this, or only half-responsive to its appeal, the hearts of your committee could but beat in true sympathy and fellowship. With their fulness of knowledge of the situation and the growing love developed in their hearts for the workers, the faith of your committee has only been intensified year by year; hence it has been that, when fluctuating public sentiment has occasionally called for withdrawal or abandonment of parts of the field, your committee, if it has wavered for a period, in the end has concluded: "We cannot draw back, we must stand by the authority of the commission, and by the men who hold aloft the ensign." And so the work has gone on, gone on even though the treasury was empty, deficit existed, and the faith of the church seemed faltering. Your committee stationed on the watch-tower, in view of what they saw, could not sound back to their constituents a signal of dismay.

Sympathy with the missionaries.

A bold enterprise like this of planting the Gospel, especially in heathen lands, where hoary systems of belief are threatened with ultimate dethronement, is a work that once entered upon will not permit retreat without grave dishonor and wasteful sacrifice. We must go forward or be swallowed up; hence it comes to pass, as has been conspicuously the case with the Missionary Union in the past ten years, that we must hold to our work and avail ourselves of such strategic advantages as Providence puts within our reach at the dearest cost. Time ever vindicates bold and believing action at such crises. The year just closed furnishes a marked vindication of this sort and finds us in possession of financial results which, despite anxiety felt early in the year, now fill us with fresh gratitude and praise.

Advance or failure.

During recent years deficits had again accrued, not indeed of large amounts when the gross assets, securities, and credit of the society are taken into account; these deficits averaged about $55,000 per year, the past two years. True, these deficits were not peculiar to our society; they characterized other societies both home and foreign in this land; and the lack occurred at a period when in the principal regions from which our larger financial resources come, there were on foot the most advantageous and urgent efforts to raise educational endowments, endowments unquestionably required. But deficits for missionary work were nevertheless felt by some to be peculiarly irksome, even though the work had been signally blessed throughout all this period.

During the early months of the year it looked as if an accumulated debt of

$111,000 might now be increased to $160,000. But in the divine providence instead of increase of debt we are able to report the payment entire for all the work of the year closed, with a surplus. This surplus, together with a legacy of $68,666.66, a portion of the bequest from the estate of the late Daniel S. Ford, at the time unexpectedly received, has enabled us to pay $73,000 on the past deficits, leaving the present debt only $38,297.20; besides this we have received $40,829.99 of permanent and annuity funds; and still further, as indicating the generosity and sympathy of our churches for these suffering Eastern peoples among whom our missionaries labor, about $50,000 has been sent in for the relief of the famine-stricken in India. The donations from churches and individuals have amounted to about $361,000, an actual increase over receipts from the same sources three years ago of about $74,000. The donations and legacies together have been more than double the amount received twelve years ago. The grand total of receipts from all sources (exclusive of famine funds), for the past year is $687,706.13.

Financial outcome.

Such a result is the more significant and promising inasmuch as it has come about incidentally to our regular efforts without specific appeals to our constituents to pay the debt as such, and may fairly be considered as a harbinger of hope that in the year to come we may be able to extinguish what remains of the deficit, and meet more adequately the increasing demands of the work. If the committee had consented to a smaller view of their task and responsibility than their operations have implied, they would have been criminal to their trust and unworthy of the confidence of their constituents.

During the last autumn months it was evident to the committee that the strain of care and responsibility under which the Home Secretary had been laboring for a series of years was proving too much for his physical powers, and although he himself made no request for respite or relief, the committee anticipated the need and formally enjoined upon him that he take a considerable furlough from active labor, in order to recuperate. Simultaneously the committee felt moved to invite Rev. F. P. Haggard, one of our missionaries about returning to Assam, to come to the rooms and take up work in the Home Department, so long as necessity for it required. Even though Mr. Haggard had already sailed and had reached England, the committee emphatically urged upon him the propriety of his return for the service mentioned. It was a trying experience for the missionary en route to the field to which he was returning for a second term of service, with high hopes and purposes. So strong, however, was the conviction of the committee that his gifts and adaptations for the service desired were peculiar, that they did not hesitate to summon him to return. Events have amply justified the wisdom of their action.

Furlough of Home Secretary.

Return of Mr. Haggard.

Mr. Haggard on reaching Boston immediately gave himself to the cares of correspondence, and to visitation among the churches, participating in numerous conferences for the spread of information and the deepening of interest, conferences more particularly referred to in later paragraphs of this report.

Meanwhile, after several weeks of retirement from active responsibility, the Home Secretary gradually resumed participation in the work, and has recovered in large measure his wonted strength and relationship to his department.

One event in connection with official service at the rooms has occurred within the year which has brought real regret to friends of the Union, namely, the retirement from his office of Rev. Edmund F. Merriam, who, in later years, has served as the editorial secretary, and who for a period of over twenty years has served in various relations, one year as corresponding secretary. Mr. Merriam has ever proved himself industriously and devotedly given up to the cause with which he has been connected. The improvement in the character of publications and the general literature of the society is largely due to his painstaking and incessant labors. He has also written widely on the subject of missions for the denominational papers, and has contributed two published volumes to the history of American Baptist missions. Mr. Merriam long served as the recording secretary of the executive committee, and for several years has had charge of correspondence in regard to wills and annuities. It was entirely on his own initiative that he retired from the service of the Missionary Union, and in order that he might become associated with the ownership and editorship of "The Watchman," a work which is peculiarly congenial to him, and with which at an earlier time he had close relationship.

Retirement of Mr. Merriam.

Since the retirement of the editorial secretary, Mr. Haggard in connection with the Home Secretary has given his special attention to the work left by Mr. Merriam.

In this connection it is timely to speak of the marked advance in the character and circulation of the "Missionary Magazine," since the resumption of its ownership by the Union in December, 1896. Larger space was given for the publication of matter which is ever growing and demanding ampler expression. The style in which it has been published, illustrated, and beautified has made it very attractive. At the same time the subscription price, especially in clubs, has been placed so exceptionally low as to put it easily within reach of every lover of the cause. To pastors whose churches contribute annually to the Union, the magazine is sent free upon application. Over two thousand such pastors are now upon the list, receiving the magazine gratis. The subscription list has increased over seventy per cent., or from seven thousand copies to twelve thousand, within a little over four years.

Condition and promise of the magazine.

The favor with which this publication is being received among the constituents of the Union is marked and positive. It is the chief medium through which the work of the missionaries and its exalted claims reach the intelligence of our churches, and forms an invaluable means of communication between the rooms and the supporters of the work.

Secretarial visit to the missions.

At the time of the election of the present Foreign Secretary, the Board of Managers recommended that as early as consistent the new secretary should make a tour of visitations of the missions. Up to this time, however, the matter has been delayed; the secretary, meanwhile, has been gaining acquaintance with the workers and the situation on the various fields, through correspondence and in other ways, becoming the better prepared for realizing the best results when his visit should be made. Toward the close of the financial year, the Executive Committee felt the time had come when the secretary should be requested to make the tour proposed. It was accordingly voted that he should do so the coming autumn and winter. The continued presence and services of Mr. Haggard at the rooms will tend to make this more feasible than it otherwise would have been, and it is expected that Dr. Barbour will soon sail for the East.

Co-operation with colored brethren.

For several years the matter of some form of coöperation between our colored Baptist brethren of the country, North and South, with the Missionary Union has been under advisement, but nothing very definite was determined upon. During the past year, however, two steps, tentative in their nature, have been taken with a view to testing the feasibility of some form of coöperation. It should be understood that in the South there are two conventions of our colored brethren — the one known as the National Baptist Convention, with headquarters at Louisville, Ky., and the other, a later organization, known as the Lott-Carey Convention. At the beginning of the year the Missionary Union entered into an agreement with the National Baptist Convention to join them in employing for the year the services of the Rev. Charles S. Morris, a gifted and devoted brother, well known to us. Mr. Morris had previously made a visit to Southern and Western Africa, and was thus the better prepared, intelligently and forcefully, to commend the work of missions in that land to his brethren in this country. The Missionary Union agreed to be responsible for the salary of Mr. Morris for one year; while the National Convention was to provide for his travelling expenses in a wide visitation of the churches. The greater portion of his time has been devoted to the churches in the South, both white and colored. With great earnestness and force Mr. Morris has performed this service.

A few months ago the Lott-Carey Convention proposed to us the acceptance of a missionary of their nomination, who should be sent out to labor

with our missionaries on the Congo. Accordingly Rev. C. C. Boone, of Winton, North Carolina, a graduate of Waters Normal Institute in Winton, was appointed by us, and early in April sailed for the mission, to be located at Palabala, Africa. The understanding is that the brethren of the Lott-Carey Convention provide for his salary, outfit, and transportation to the field, the Missionary Union meanwhile extending the fellowship of its missionaries on the Congo, affording the appointee the use of its mission property, and such other facilities as are within the limits of our ability, for the prosecution of work.

We cannot but feel that in course of time it will be practicable for our colored brethren of the South to send forth many a capable and devoted worker among the benighted people of Africa, that by so doing they themselves, as a people, will be greatly strengthened in Christian character and power, and that the Missionary Union may prove most helpful to them in working out their part in the accomplishment of the ends sought by the great commission of our common Lord.

Circulation of Mr. Mott's book.

About a year ago there was published a volume of great freshness and power, by Mr. John R. Mott, General Secretary of the World's Student Federation, on the watchword of the student movement, "The Evangelization of the World in this Generation." The treatise is far from a mere apologetic for the watchword; it abounds in facts and generalizations derived from two years of travel and close observation of the phenomena of the missionary world, and presents a collation of the most careful and comprehensive data respecting the real achievements in missions, the present resources of the church, and the increased facilities for the rapid dissemination of the Gospel afforded by providential conditions of every sort. The volume occupies a unique place in the latest missionary literature.

Through the kindness of a few individuals, seconded by the generosity of the author, it was made possible for the secretaries to send a copy of this book to every settled pastor in the Northern States; and besides this, a limited number were judiciously distributed among other friends and patrons of the cause.

We believe wherever it has been read, this book will prove a fertilizing force in fostering and strengthening missionary conviction.

Supplementary Sunday-school lessons.

The supplementary missionary lessons prepared by Mrs. Waterbury for Sunday-schools, referrred to in our last report, have found an entrance into our schools in many quarters, and give promise of becoming more and more widely used, and yet in no way to work disadvantage to other claims upon the interest and contributions of our Sunday-schools as such. The "Sunday-school Lesson Leaflets," prepared by Mr. Rhoades, also are growing in appreciation and use.

District secretaries.

Among the helpful influences which have increased sympathy for our work among the home churches must be mentioned the constant and devoted activity of our staff of district secretaries, a service which commends itself as essential to the best workings of the home field. The forms of their labor are manifold and taxing.

Miss MacLaurin's service.

In the department of young people and Sunday-schools, Miss Ella D. MacLaurin has continued to render devoted and skilful service to the blessing of many hearts.

A fact of special interest to the home department is the contemplated return of Dr. Ashmore and wife soon to this country, by special invitation of the Executive Committee. Dr. Ashmore sailed for China April 17.

Invitation to Dr. Ashmore.

Before his departure the Executive Committee placed on record their warm appreciation of the distinguished services he has rendered for over half a century, not only to the cause in China, but also among the churches in this country. In doing so, the committee also felt moved formally to invite Dr. Ashmore at an early date to return to America, with a view to devoting the remainder of his days to service among the home churches, stirring them up to larger appreciation and more scriptural views of their obligation to the heathen. It is believed that Dr. Ashmore after a half century of arduous labor in China is entitled to respite from the active labors which have long characterized him abroad, and that he can now render even a larger missionary service to our common Christianity in America, where his informing and inspiring services are ever eagerly sought.

Conferences.

Beginning in Chicago the 27th of last January, and continuing until early in March, a series of special missionary conferences was held at various points in Michigan, Ohio, West Virginia, Indiana, Illinois, Wisconsin, Minnesota, and Iowa. Dr. Barbour and Mr. Haggard participated in many of these meetings, although they were under the general direction of the district secretaries, in whose several reports herein appended special mention is made. These meetings, continued in one form or another from year to year, have proved to be increasingly instructive and otherwise helpful to pastors and churches, furnishing as they do opportunity for the presentation of some of the more fundamental teachings of Scripture with reference to the Kingdom and its extension, and the hearing of our various missionaries who are able to lend themselves to this important service. Other conferences were also held in New England, New York, and Pennsylvania.

The prayer cycle.

During the past winter a new and second edition of the prayer cycle which had so wide an acceptance among the friends of missions when first published, was issued in improved form. About 10,000

of these cycles are now annually purchased. We bespeak for them a more extended use not only in private but also at family devotions. We believe that the circulation of this little booklet summoning the church to more regular, constant, and earnest prayer for all forms of mission work, has had much to do in enlisting the rank and file of our people in daily supplication for the world-wide cause, and in conscientious support of it. During the year we have been greatly cheered to receive letters from large numbers of people assuring us that they were making the work of missions as never before an object of daily and continuous prayer. The favorable financial result with which the year closed was doubtless in large part in answer to such devout remembrance and entreaty.

Student volunteer service.

In the report of last year brief mention was made of the organization of students in our Baptist theological seminaries, with reference to their visitation among the churches, and especially during the vacation periods, to increase interest in mission work. Efforts have been prosecuted through the past year under the auspices of the same general committee that was originally appointed.

The managing secretary of the movement has been Mr. Lee I. Thayer, of Rochester Seminary, now under appointment for service abroad. Much efficient service has been rendered by various students in several States under direction of the committee.

Denominational press.

The generous service rendered by the denominational press throughout the year in keeping this work before the people, in clearing the public mind from misunderstandings in connection with the situation in China, and in commending the work generally, is deeply appreciated.

QUESTIONS OF FINANCE AND OF POLICY

A primary problem.

We desire to add a few words with reference to the problem vitally related to the advancement of the work of foreign missions as it is to every department of our Lord's work. The past year, as we have stated, has witnessed an encouraging advance in the offerings made by our churches. This advance, however, as we have implied and as the reports which follow too clearly attest, is insufficient for the acceptance of the opportunities and the discharge of the responsibilities belonging to us as a Christian people. It is equally clear that the present measure of giving is disproportionate to the resources of our churches. The most serious aspect of present conditions in Christian beneficence as related to the work committed to us is not that the total offering of the churches for this work, when averaged, is painfully small, but that so large a number in the membership of our churches have no interest at all, or at most only an

accidental relation, to the work representing the Christian's supreme mission in the world.

Your committee would gladly give any aid within their power for the enlarging of Christian giving in general. They are gratified by the recommendation made by the Commission on Christian Beneficence, giving prominence as it does to the fundamental principles of Christian stewardship. Christian work is one and its interests are one. And every interest is dependent upon the development of that genuine beneficence which is the outflowing of a consecrated Christian heart.

Christian work one.

In seeking to promote a deeper interest in the work committed to them, your committee do not fear that they will antagonize any other interest of our churches. The work of ministry to distant unknown lands can thrive only through the development of simple, unfeigned love for Christ and for the souls of men, and where such love is created it will not fail to respond to every need and duty.

Three requests preferred.

Three points occur to us which we would urge as in our judgment of vital relation to the interests of missionary work and to the development of deepening Christian character in the individual disciple.

(1.) We would ask that each of our churches, by the adoption of some practical plan deemed most effeetive, shall seek to interest such members as are known to have little interest in the work of Christian missions.

(2.) We would urge that each of our churches shall, after thoughtful and prayerful reflection, definitely determine a sum which, in their judgment, will fairly represent their just proportionate responsibility for this work.

It is our earnest conviction that no need is at present more vital in our churches than this of a thoughtful defining of obligation with respect to our Lord's work. Responsibility now is vague and undefined. When interests suffer we do not have a clear realization of a measure of fault as belonging to us. We are convinced that very many now remiss would, if recognizing a certain part of the work as justly theirs, seek to discharge their obligation. The amount of current local expenditure in our churches is determined after careful reflection and consultation. Should not this same thoughtful consideration be given to so great an interest as that represented by the needs of an unsaved world ? We believe that such definite recognition is due to each of the departments of beneficence to which our churches are related. For ourselves, we will gladly coöperate with any church desiring information or suggestion helpful in following out this course.

(3.) We would ask that each of our churches shall follow some plan of giving involving such canvassing of their church membership as shall bring

regularly to all a reminder of this primary Christian obligation and the opportunity to discharge it.

Information essential.

Your committee are desirous of assisting our pastors and churches in their effort to secure larger coöperation in the work of giving the Gospel to the world. They are particularly desirous to do whatever may be within their power to promote an intimate understanding of the character and rewards of missionary service. Next to the development of personal consecration they believe the diffusion of information important. Only the ignorant Christian can remain without interest in his Lord's work. For missionary studies in the Sunday-schools and in young people's societies, elsewhere referred to, they are anticipating a constantly enlarging service. The full indexing of the letters in the present annual report they trust will add to the serviceableness of this pamphlet in private consultation and in its use in missionary meetings. The circulating of personal letters received from the field is proving particularly helpful. This latter form of work they believe is capable of a development which shall secure for it a large usefulness. The larger knowledge of the work of some representative mission field secured to those receiving these letters, we believe to be of no small value. A sense of acquaintance is begotten allied to that of personal friendship. A practical understanding of the largeness and the value of missionary work is secured, exceedingly helpful in the development of living interest.

This plan is associated with the general plan to which reference was made in our annual report a year ago. We desire once more to call attention to this plan as one whose wider extension we believe will be of no little benefit.

The "station" plan explained.

What this plan proposes is the establishing of a relation of special intimacy between the individual church and some one representative station upon the field. Letters from this station are furnished at stated times and facilities are constantly given for information concerning its work. The church on its part arranges to secure attention for these letters and the needs of the field represented, and its workers are specially remembered in prayer.

It is believed that the advantages of such a plan are many. It presents to the uninterested a field of study not so large as to beget discouragement; it brings these far-away lands near; it familiarizes the mind with the cost of the work and the blessed results made possible by the expenditure; it deepens appreciation of the reality and greatness of mission work, and guides in the determining of just responsibility; it brings the work closer to the warm Christian heart. Those following this plan, it is believed, will the more certainly be led to extended excursions in this field of knowledge. It is not more important that knowledge of mission work should be extensive than

that it should be intensive. With so many, thought of mission work is vague. Knowledge of the work's needs, familiarity with the names of workers, the habit of speaking certain names frequently in prayer, can hardly fail to be of strong influence in the promotion of general missionary interest.

The adoption of such a plan, too, affords comfort to the missionary in the knowledge that his work and his personal interests are borne upon the hearts of Christians at home.

But we would ask attention particularly to two conspicuous advantages belonging to this plan.

(1.) It recognizes the demand widely existing and urgently pressed at the present time for the presentation of some definite, restricted form of mission work in which one may have a distinctive interest. This demand is urgently pressed, how urgently those not charged with official responsibility can hardly know. Request for the designation of individuals to whom support can be given is incessant. To refuse to meet this request is to risk permanent alienation of sympathy in those preferring it. Pastors who have themselves emphasized the peril of "specifics" write of this demand as existing among their people and as not wisely to be resisted. It must be confessed that the desire underlying this demand is in itself altogether natural. The concrete and the known interest as the abstract and the unknown cannot. We believe that, if wisely directed, this widely-prevalent desire may prove a valuable force, enlisting the sympathy of uninterested minds and securing in our membership as a whole a larger participation in world-wide service.

A demand widely urged.

(2.) We regard this general plan of which we are speaking as peculiarly advantageous, because while recognizing a popular demand, it corrects less fortunate tendencies with which the demand is often associated.

It affords a modified and wiser plan to those desiring to support individual native workers. Serious disadvantages attend this practice. In our report of last year we alluded to the tendency to make the support of these workers an addition upon the schedule of appropriations made for needs recognized by the committee. We are glad to testify to a decided gain in the correction of this tendency during the year.

Unfortunate tendencies corrected.

But we desire also to indicate as in our judgment unwise the designation of individual native workers for support in our churches at home.

(1.) The plan makes distinctions between native workers which are unfortunate and unhealthful, one worker being exalted above another because chosen by supporters in Christian America. Such workers are tempted to assume an attitude of superiority unpleasant for their associates and unfortunate as respects their own development.

Support of native workers.

(2.) The support of native workers by foreign money, while justifiable, is

so only as a temporary and provisional method. Missionaries sent from this country are agents of our churches and to the end of their service are entitled to support by their brethren at home. But it is essential to the development of healthful self-respect and self-dependence among our native Christians that native workers shall so far as possible be supported by their own people. Now the plan of adoption by churches at home of the support of individual native workers tends to make permanent the employment of these workers, thus exerting an influence unfavorable to that development of self-support on the field which we are seeking to promote as vitally essential to the best interests of the work.

(3.) The plan imposes grievous burden upon our missionaries, consuming their time and exhausting strength already overtaxed. It compels the individual missionary to write frequently to each church supporting a native worker, and to write to each a different letter. The plan of connecting interest, not with individual natives but with the work of designated stations, secures to churches frequent communications from the field, while imposing only a light burden upon the missionary. Some one missionary in the station is chosen to write, quarterly, a letter concerning its work, and this letter, more full and more interesting than the individual letter can be, is duplicated at the rooms and sent to the churches specially interested in the station in question.

In like manner, if the support of individual missionaries by individual churches should become a general desire, this plan may afford an alternative capable of wider application.

This plan of furthering acquaintance on the part of individual churches with individual stations we would thus present anew as offering promise of responding to and deepening practical interest in the work of Christian missions throughout the membership of our churches. We will cordially respond to churches desiring to enter thus into relation with the different fields connected with our work. We believe that it is far wiser that funds should not be designated for specific use, but should be available for the purposes of the world-wide work. But the relation of intimacy with a representative station, we are confident, may be promoted with results beneficial to all interests. We should rejoice if every church throughout our constituency were thus related to some individual field, giving to it and to its workers personal interest and thought and prayer. The field so chosen by any church may, if desired, be changed from time to time. But we cannot think that such a relation could imperil interest in the entire work, whose character the representative station interprets. A far graver danger, we believe, is that the work of Christian missions may be regarded as a work vast indeed, but vague and intangible, no approach being

Coöperation invited.

given to the individual mind by which a just understanding of its character and claims may be imparted. It is our belief, as it is our earnest hope, that the extension of this plan will result in securing juster thought regarding a true measure of individual responsibility and in the acceptance of a larger share in extending the knowledge of the Gospel to the uttermost parts of the earth.

FOREIGN DEPARTMENT

As the results of the year, revealed upon the home field, furnish in a marked degree occasion for gratitude to God, the revelation reaching us from the foreign field presents reason for unbounded thanksgiving and for unbounded confidence in the divineness of the work with which we are entrusted. The year has brought trial of almost unprecedented severity, but God has made the light to shine out of darkness.

The famine in India.

The problems created by the famine conditions in India were met by our workers with fortitude and sagacity. Official testimony has been given to the beneficent service rendered by Christian missionaries. The Christian name has won new honor among the people. Many converts are seeking baptism, and conditions in this great field were never before so hopeful as now.

Signal deliverance in China.

To fail of gratitude as we follow the story of this eventful year in our work in China would be to convict ourselves of hopeless spiritual insensibility. We would herewith officially render thanks to God for the revelation of his protecting care for our workers and our work. The storm in its greatest fury did not reach to the districts occupied by our mission stations in Southern, Eastern, Central, and Western China. The Empress, indeed, planned the extermination of all foreigners and of all missionaries, but He who controls the counsels of men inclined the hearts of the rulers of the southern and western provinces to resist this dreadful purpose. Although our missionaries were placed for a time in a position of extreme peril, in only one instance, at Kinhwa in East China, was assault attempted by the hostile element, and here deliverance was granted through the favor of God and of man. So far as is known our entire body of native disciples was preserved from loss of life. At Kinhwa, and at Ungkung in Southern China, property was destroyed, as also at a few out-stations. But our loss was very slight in comparison with that of some of our sister societies. It may be indeed that these societies whose workers, found faithful unto death, have received the crown of life, are really the more to be envied. Yet this earthly life and its fellowships are precious gifts of God, for the continuance of which we would acknowledge our indebtedness to his protection graciously vouchsafed.

But our profoundest reasons for thanksgiving in connection with the outbreak in China are those shared with all who revere the name of Christ and are concerned for the advancement of his kingdom. It is a splendid testimony which has been offered in China to the genuineness of the results realized in missionary work. The records of the heroic days of the history of the church furnish no finer attestation of the transforming, sustaining power of divine grace than is put before us by this great company of 200 representatives of missionary households and 10,000 of their eastern-born spiritual kindred who, refusing to deny the Master's name, have yielded up their lives. From our own fields of work the testimony is uniform that the native disciples proved steadfast. Such testimony is infinitely cheering to those devoted to this work; it cannot but be infinitely powerful in its influence for the extension of the Gospel.

The noble army of martyrs.

In the central stations of the Eastern and Southern China missions the work has continued almost without interruption. From the country districts, and from the interior of the empire and the far West, our missionaries, by consular direction, withdrew for a time, — some, whose time of furlough was so near as to make this course desirable, improving the opportunity for recuperation at home, others remaining at Swatow or at Shanghai, or finding a temporary tarrying-place in Japan. With the cessation of hostilities, plans for return were quickly made. The country stations in the Eastern and Southern missions have been revisited. Hanyang, in central China, is once more opened. Dr. Corlies has reached Suifu in the Western province, Sz-Chuan. It was found in these stations that the work had been sustained by the natives throughout the period of the missionaries' absence. Conditions in all quarters are reported quiet, and the return of workers is greeted with a hearty welcome by Christian disciples and by the people generally. In several instances official invitation to return has been earnestly pressed. The returning missionaries speak with unbounded confidence concerning the promise of the work, finding fields white for the harvest.

Partial withdrawal; full reopening.

The criticisms lavished upon missionary workers and work by the malevolent or the thoughtless are powerless to disturb those truly informed as to conditions in China. Not only with those intimately associated with this work, but in the view of all fair-minded and intelligent observers, certain facts are becoming incontrovertible. To these facts we desire to bear witness as impressed upon us by a volume of correspondence received through the year. The outbreak in China was not a popular uprising, but was the result of an imperial decree. It was directed not primarily against the missionary, but against the foreigner. It was inspired chiefly not by antagonism to Christian teaching, but by resentment aroused by foreign

Criticism and the facts.

aggressions. The Protestant missionary workers are held in favor by the people. Their return to their work is desired. Opportunity for successful Christian work has not closed in China. The people are able to distinguish between the genuine principles of the Gospel and the conduct of merchants or armies misrepresenting them. The work wrought in the past years of missionary activity has been deep and far-reaching. The fruits of this work are those inimitable fruits which are characteristic of the Gospel, moral transformation and spiritual renewal.

Promise in other fields.

In the sections of our work outside of India and China, conditions are, in general, increasingly hopeful. We would call attention particularly to the immediate fruitage realized at Loikaw, to the new signs of promise at Tura, in Assam, to Captain Bickel's story of the waiting thousands of the Inland Sea in Japan, and to the marvellous opening which has greeted Mr. Lund and Mr. Briggs at Jaro and Bacolod in the Philippine Islands. The Congo region also reveals encouraging results, not only in the number of converts won, but in the remarkable transformation effected in those who but yesterday were sunk in debasing superstition and savagery.

Philippines.

In the internal life of our missions the year has been one of definite advancement. There has been an evident strengthening and deepening of conviction and effort in the line of the promotion of self-support and larger native self-dependence. In several fields a permanent committee has been appointed with the one distinctive duty of planning and from time to time suggesting practical steps by which the development of self-support and full self-administration may more swiftly be promoted.

Advisory action on mission fields.

The year has been made notable by the adoption upon nearly all our mission fields of a plan for advisory action by mission conferences upon questions relating to the conduct of the work, in pursuance of a plan submitted to the several missions by the Executive Committee a year ago last autumn. It was the committee's desire in suggesting this plan that the mechanism of organization involved in it should be of the simplest possible character. In their judgment, and in the judgment of thoughtful brethren upon the field, two evils are to be guarded against in the relations of bodies of missionaries — one, the growth of an excessive individualism perilous to the best interests of the common work, the other, the establishing of an official body tending to claim for itself the prerogatives of a board of control, thus imperilling the relation of fraternal equality essential among fellow-workers.

The plan as now adopted varies on the several fields, the aim being in each case to conform to distinctive local conditions. But, under all forms, the equality of the workers is held definitely in view while mutual conference and

advisory action are secured. The results realized through this plan already have proved most beneficent in promoting the work of administration at home and in securing a larger recognition of unity of interests abroad.

In our mission in France the year has been signalized by action of an important character. For some years past difficulties have existed which have been recognized by our French brethren as constituting a serious hindrance to the advancement of their work. In the summer-time these differences were happily adjusted. All Baptist churches of France are now united as the French Baptist Union, the extensive work throughout France and the French-speaking sections of neighboring countries being carried on in two coördinated departments, the Franco-Belgian department of the North and the Franco-Swiss department of the more southern sections. The Foreign Secretary visited this mission during the past summer. A visit was made also by Dr. George C. Lorimer. The committee desire to express to this honored member of the Board their appreciation of the interest long manifested by him in the work in France, and the influence generously and wisely exerted toward the end now fully realized.

The French Baptist Union.

In our mission in Finland, too, an advance step has been taken. This work, long under the oversight of one individual, is placed now under a representative committee in Sweden and Finland, affording relief to a faithful worker and, as events are proving, opening a new era of harmony and prosperity.

A change in Finland.

Yet with all these reasons for congratulation and encouragement your committee recognize that conditions upon our mission fields, while justifying large confidence, awaken solicitude.

Our satisfaction in the favorable financial showing of the year is moderated by the fact that this is in part traceable to the reduction made in appropriations for the work. The closest scrutiny was given by the committee to all requests received from the field at the time of the adoption of their schedule of expenditures for the year, and in the closing six months a reduction of fifteen per cent. was made upon all variable items. The saving made by this final reduction was a little more than $10,000. The committee were solicitous to apply this reduction in a way involving the least of loss. Indeed, it is believed that some real benefit will result from it. Effort has been made for the elimination of any form of expenditure which has proved unproductive and unpromising. Through the new plan for advisory action and the hearty coöperation of our force of missionary workers, the committee are endeavoring to establish the entire work on a basis of absolutely wise and hopeful expenditure.

The reduction in appropriations.

And yet the fact remains that the past year has seen reduction where it

should have seen advance. On every mission field our work needs sorely a strong reënforcement. Past years with us have been years of retrenchment. They have been years of swift advancement in the movement of the God of missions. By the favor of God, our work has outrun the giving of our churches. Our force of workers is now sadly inadequate for the task it is facing. A full score of stations are vacant or left to the care of women whose physical strength is unequal to their responsibilities. Overtaxing of faithful workers, resulting in their prostration or in exhaustion from which the physical system may never fully recover, is a story familiar as it is distressing to those officially related to the work. With the resources now at their command your committee cannot use wisely the precious investment in human lives represented in this work. Workers remain unsupplied with the equipment essential for the widening service which they covet and to which they are entitled. Perhaps the severest trial of missionary service is that experienced from the inability for lack of a little money to accept opportunities opening as the reward of faithful toil. At the present juncture, in the reopening of work for China, the inadequacy of resources is painfully impressed upon us. And we cannot forget that beyond the regions touched as yet by Christian effort, a great, dark, hopeless world still waits for the Gospel.

The need of reinforcement.

The call of our mission fields is for genuine enlargement of resources and hearty acceptance of the privilege offered us by our divine Leader. Is not the hour one calling our churches to a sober reckoning with their responsibility? The year just ended cannot leave the members of our churches as it found them. This reappearance of the martyr spirit, never more splendidly revealed than now, this attestation of divine power as attending the work of the Gospel in heathen lands, this disclosure of the purpose of God for all peoples, must arouse the heart to a new interest and consecration, or it must leave it in a deeper selfishness and worldliness.

Events such as those through which the year has brought us offer to the Christian heart a searching test. They try the central relation of the soul to the divine Redeemer, in its convictions and in its purposes. Foreign mission work is now revealing every influence fitted to inspire the followers of Christ to a resolute, hopeful fidelity in the discharge of their mission. The will of Christ is reiterated by the providence of God clearly as it was expressed in the Master's great commission. The supreme worth and power of the Gospel are made plain. Souls redeemed, renewed, in uncounted numbers, are proffered us if we will but consent to receive them. Access is open to all nations. And fidelity on the part of our churches is the one condition of the swift realization of victory for our ascended Lord.

A test presented.

The message of mission lands as we are entering upon the new century is a message of good cheer, but also of solemn appeal. Is not this message addressed with peculiar directness to the American Christian? The foremost place in a supreme service for the peoples of the earth, now so swiftly becoming one, is offered to our favored country. It will be accepted not chiefly through the sending of armies, however justifiable their errand, but through the revelation of the living God, and Jesus Christ whom he has sent.

We make mention with satisfaction of the visit of Mrs. Safford, Secretary of the Woman's Baptist Foreign Missionary Society, and Mrs. Robert Harris, to mission fields in Asia and Europe. Many letters refer to this visit as bringing encouragement and wise counsel.

During the year nine men (one unmarried) have been sent to the foreign field: Rev. S. R. Vinton, Sgaw Karen work, Rangoon, Burma; Rev. Albert Ehrgott, English church, Rangoon; Rev. S. R. McCurdy, Myingyan, Burma; Rev. H. B. Benninghoff, Rangoon college; Rev. W. F. Dowd, Impur, Assam; Rev. G. J. Huizinga, Cumbum, South India; Rev. W. T. Elmore, Podili, South India; Rev. C. B. Tenny, Kobe, Japan; and Rev. C. C. Boone, Congo Mission, Africa. Mr. Boone represents the Lott-Carey Convention of the colored churches of the south, under the plan of coöperation referred to in our general introduction.

In addition to the above-named missionaries Mr. James L. Snyder has been appointed assistant-superintendent of the Rangoon Press, the securing of a recruit for this post having long been desirable and having become an urgent necessity in the enforced absence of Mr. Phinney.

Eight appointees representing the woman's societies have been sent to our fields. One of these, Miss Ebonne Johansson, is supported by the Baptist churches of Sweden under a plan of coöperation with the Union similar to that followed in the case of Rev. E. V. Sjoblom, of the Congo mission. Miss Johansson has been added to the force of workers at Ikoko, Africa, her presence affording greatly desired relief.

Two brethren have been re-appointed to service, Rev. Albert A. Loughridge, who returns to the Union after a period of valued service with the Home Mission Society as president of Bishop college, and Rev. A. Christopher of England. Mr. Loughridge returns to South India, Mr. Christopher to Africa.

We note in full the changes in our missionary force.

APPOINTMENTS

Mr. W. E. Henry, Mr. William Axling, Mr. Lee I. Thayer, Mr. Frank J. White, Mr. S. J. Huse, Mr. H. B. Benninghoff, Rev. A. J. Tuttle, Rev. Geo. R. Dye, C. B. Wassen, M. D., Rev. C. C. Boone, Mr. Geo. E. Finlay,

Mr. Albert A. Forshee, Rev. Albert Loughridge (re-appointed), Rev. A. Christopher (re-appointed), Miss Ebonne Johansson, Miss Emma Smith, Miss Annie Downie, Miss Kate Armstrong, Miss Katherine Gerow, Miss Helen Bissell, Miss Minnie Robertson, Miss Annie E. Long, Miss Alta O. Ragon, Miss Helen L. Hyde, Miss Helen Elgie, Miss Margaret Grant, M. D. Appointed Assistant Superintendent of Mission Press in Rangoon, Mr. James L. Snyder.

DEPARTURES

To Burma. — Rev. E. O. Stevens, D. D., and wife, Rev. S. R. Vinton and wife, Rev. Ola Hanson and wife, Rev. W. M. Young and wife, Rev. Albert Ehrgott and wife, Rev. H. B. Benninghoff and wife, Rev. S. R. McCurdy and wife, Rev. W. W. Cochrane, Mr. J. L. Snyder and wife, Miss F. E. Ayers, Miss E. E. Scott, Mrs. Mary E. Burhoe, Mrs. J. H. Vinton, Miss A. Whitehead, Miss E. R. Simons, Miss Johanna Anderson.

To Assam. — Rev. E. G. Phillips and wife, Rev. W. F. Dowd and wife, Mrs. A. K. Gurney, Miss A. E. Long, Miss Gertrude L. Wherett.

To South India.—Rev. John McLaurin, D. D., and wife, Rev. W. R. Manley and wife, Rev. F. H. Levering and wife, Rev. G. J. Huizinga and wife, Rev. W. T. Elmore and wife, Mrs. E. Bullard, Mrs. W. B. Boggs, Mrs. J. E. Clough, Miss Kate M. French, Miss Lilian Bishop.

To China. — (Eastern) Rev. H. Jenkins, D. D., and wife, Rev. C. E. Bousfield and wife, Miss Helen L. Corbin. (Southern) Rev. William Ashmore, D. D., and wife.

To Japan. — Rev. J. L. Dearing, D. D., and wife, Rev. S. B. Hamblen and wife, Rev. William Wynd and wife, Rev. C. B. Tenny, Miss Grace Annie Hughes, Miss A. M. Clagett.

To Africa. — Rev. Henry Richards and wife (from England), Rev. A. Billington and wife (from England), F. P. Lynch, M. D., Rev. C. C. Boone and wife, Miss Margaret Suman, Miss E. Johansson (from Sweden).

Philippine Islands. — Rev. C. W. Briggs.

RETURNED FROM THE FIELD

From Burma. — W. C. Griggs, M. D., and wife, Dr. L. E. Hicks, Rev. A. E. Seagrave, Mr. F. D. Phinney and wife, Rev. W. H. Roberts, Rev. J. E. Case and wife, Rev. John McGuire, Mrs. C. A. Nichols, Miss E. F. McAllister, Miss Louise E. Tschirch, Julia E. Parrott, Miss Lydia M. Dyer, Miss M. E. Carr, Miss Thora M. Thompson.

From Assam. — Rev. Wm. Dring, Rev. C. E. Petrick and wife (to Germany), Rev. P. E. Moore and wife, Rev. E. W. Clark and wife, Rev. A. E. Stephen and wife (to Scotland), Rev. P. H. Moore and wife, Miss Henrietta F. Morgan.

From South India. — Rev. W. A. Stanton and wife, Rev. John Dussman and wife, Rev. I. S. Hankins and wife, Rev. J. E. Clough, D. D., and wife, Rev. W. E. Hopkins and wife, Rev. C. R. Marsh and wife, Mrs. J. S. Timpany, Miss Catherine Darmstadt, Miss M. M. Day.

From China. — (Eastern) Rev. T. D. Holmes and wife, Rev. C. E. Bousfield and wife, Mrs. J. R. Goddard, Miss Anna K. Goddard, Miss Clara E. Righter, Miss L. M. Minniss, Miss Stella Relyea, Miss Helen L. Corbin. (Southern) Rev. George Campbell, Mrs. J. M. Foster, Mrs. J. Speicher, Miss Josephine M. Bixby, M. D., Miss Hattie E. St. John; (Western) Rev. C. H. Finch, M. D., and wife, Rev. C. A. Salquist and wife, Mr. H. J. Openshaw and wife, Rev. F. J. Bradshaw, Mrs. W. M. Upcraft. (Bangkok) Mrs. H. Adamsen.

From Japan. — Rev. Geo. W. Hill and wife, Rev. J. H. Scott and wife, Rev. C. H. D. Fisher and wife, Miss Florence Duffield, Miss Annie S. Buzzell, Miss E. L. Rolman.

From Africa. — Rev. C. B. Banks (to England), Rev. Thomas Moody, Rev. Jos. Clark and wife (to England), Rev. C. H. Harvey and wife (to England).

From Spain. — Rev. James T. McGovern (returned from temporary service).

RESIGNATIONS

Rev. W. F. Gray, Rev. T. P. Dudley, Rev. W. K. McKibben, Rev. C. H. Finch, M.D., Miss Alice J. Rood, Miss Ella D. Faye, Miss Louise Cummings.

OBITUARIES

The death of the following persons officially connected with the work of the Missionary Union is noted as occurring during the past year:

Rev. Durlin L. Brayton died in Rangoon, Burma, April 23, 1900. In the death of this veteran worker, the Missionary Union lost the oldest missionary in its service. Mr. Brayton went to Burma in 1837, the year in which Queen Victoria ascended the throne of Great Britain, and he labored in the Pwo Karen mission, visiting America but twice in his long service, — in 1842 and 1870. For more than twenty-eight years previous to his death he had not visited his native land and was little known, except by name, to American Baptists of this generation. As the oldest missionary in Burma, and the leading missionary among the Pwo Karens for many years, and as the translator of the Bible into the Pwo Karen dialect, he was widely known and honored on the mission field. Mr. Brayton was born in Hubbardton, Vt., Oct. 27, 1808, and graduated from Brown University in the class of 1837. He went as a missionary in the same year, 1837. On their voy-

Rev. D. L. Brayton.

age to Burma he and Mrs. Brayton were on the celebrated bark "Rosebella," — a bark of less than three hundred tons. This vessel sailed from Boston in the autumn of 1837, with a company of six missionaries, three young men and their brides. The preceding year a party of six had gone out, and when the later missionary company arrived it was learned that three of the first party had already died. This might naturally have had a depressing effect upon the new missionaries. But it was twelve years before the "Rosabella" circle was broken by death. In forty-eight years two more were called; in fifty-three, the fourth; in sixty years, the fifth; and it was sixty-two years before the last survivor of this memorable party was called to his eternal home. Being the last survivor, Mr. Brayton had seen Burma develop from a province of little importance until it had become the most prosperous province in India. He saw the dominion of Great Britain in India increased from detached possessions to the control of the entire territory of the Hindus and with a considerable territory on the east side of the Bay of Bengal, the title of "Empress of India" being added to the sovereign title of Queen of Great Britain and Ireland. While Mr. Brayton had seen little of his native land, he was not without honor in his own country. Twice, the degree of doctor of divinity was conferred upon him, but he always declined this, preferring what seemed to him a name more in accordance with the simplicity of the Gospel. For several years before his death he was of course unable to perform the active missionary service in travelling to which he had been accustomed in early days, but as "Father Brayton" he was known to all the younger missionaries and to the Karen Christians, and his influence and devotion were of inestimable value to the time of his death. Shortly before his death the Pwo Karen Association was held in Rangoon in the compound on which he lived, in order that he might attend it, and his presence and his affecting farewell message to the Karens must have made a deep impression upon the large company of Christians gathered at that service. His last words were memorable. After stating that he had served Christ for more than seventy years he added: "It has been my highest pleasure to seek first his kingdom and do his will. By his grace I have been enabled to fight the good fight, and to keep the faith. And when it shall please the loving Father, he will call me to himself, to be with Christ forever. I know there is a crown of glory laid up for me that fadeth not away." These farewell words were soon to receive their fulfilment, for soon he was translated and was not because God had taken him.

Rev. Moses H. Bixby, D. D., who died in Providence, R. I., March 21, 1901, was connected with the Missionary Union in several official relations. He was born in Warren, N. H., Aug. 20, 1827. Experiencing conversion at the age of ten years, he united with the Methodist church. He had, how-

ever, always been a Baptist in belief, — and upon removing to East Hardwick, Vt., where there was a Baptist church, he soon connected himself with that body. After pursuing his studies in several places, he was ordained to the gospel ministry in Vermont, and in 1853 was appointed by the Missionary Union as a missionary to Burma. While on the voyage to his field, he was obliged to spend several weeks in Cape Town, South Africa, and organized there the first Baptist church in that part of the world. On reaching Burma he first devoted himself to resuscitating the English-speaking Baptist church in Moulmein, which was then nearly extinct, having only nine members. In one year the membership increased to about forty-five. Dr. Bixby soon turned his attention to labors among the natives, but owing to the ill health of Mrs. Bixby was obliged to return to America in 1856, remaining in this country for four years and serving as pastor of the Friendship Street Baptist Church in Providence, R. I. In 1860 he returned to Burma, and being designated to open a mission among the Shans, a numerous people in the northeastern portion of Burma, he made his headquarters at Toungoo, making long journeys from this centre over the plains and on the mountains in the territory to the northeast of Toungoo, where his labors were crowned with large success. His toils proved, however, to be too much for his constitution and he was obliged to return again to America in 1868. After a few months he began a mission in Providence, which became what is now the Cranston Street Baptist Church of that city. Becoming convinced that he would not be able to reside again in Burma, he resigned his connection with the Union as a missionary in 1871. In 1877 he was chosen a member of the Board of Managers of the Union and later was elected recording secretary of the board. In these capacities, as well as in his church work, he maintained his deep interest in the work of foreign missions, continuing as a member of the board and as recording secretary to the time of his death. He was present almost invariably at the annual meetings of the Union, and had large influence in the development of the general work of the society. Dr. Bixby received the degree of doctor of divinity from the Central University of Iowa. Besides his official relations with the Union he was a trustee of Newton Theological Institution, of Worcester Academy, Hartshorn Memorial College, and the Union University of Virginia in Richmond, and Derby Academy, Vermont. He was president for sixteen years of the Rhode Island Baptist Education Society, and was prominently identified with the Rhode Island State Convention, serving for several years as its president. Dr. Bixby's many and varied spheres of usefulness indicate the breadth of his sympathies, his indomitable spirit and his ardent interest in the advancement of the kingdom of God.

Rev. M. H. Bixby, D. D.

Mrs. Moses H. Bixby passed away at her home in Providence, R. I., March

24, 1901, but three days after the death of her husband. In early life she desired to enter missionary service, but served for a time as principal of Hampton Ladies' Seminary. After her marriage to Dr. Bixby she went with him to Burma in 1860, her missionary desires thus being fulfilled. During his missionary service she was ardently interested and active in every possible sphere of missionary work, and after her return to America she was no less zealous for the advancement of the cause of foreign missions. She was among the first to suggest the formation of the Woman's Baptist Foreign Missionary Society, of which she was secretary for a time, and with which she was officially connected from its formation to the time of her death. She suggested, also, the opening of the Hasseltine House in Newton Centre as a home for young women engaged in study preparatory to missionary service. For many years she was president of the Woman's Foreign Missionary Society of Rhode Island, and promoted in every possible way, to the full limit of her power, the extension of the kingdom of Christ in all the world. In the formation and the rapid growth of the Cranston Street Church she was eminently useful in connection with the labors of her husband.

Mrs. Moses H. Bixby.

Rev. Charles B. Banks died in London, England, Dec. 30, 1900. Mr. Banks was one of the early members of the Livingstone Inland Mission, which was afterwards transferred to the American Baptist Missionary Union. He went to Africa in 1882, and on the transfer of the mission in 1884 he joined the missionary staff of the Union, being one of the nine members of that mission who continued in the service of the American society. Mr. Banks was first stationed at Mukimvika, near the mouth of the Congo, and later removed to the upper river, opening a station at Bolengi, near the lower crossing of the Congo River by the equator. He had established one of the most pleasing and home-like stations of the Congo mission, and had made considerable advance in industrial work, especially in the raising of coffee; and it was his ardent hope to be able to develop a self-sustaining industrial missionary station. The station, however, was transferred to the Foreign Christian Missionary Society, and Mr. Banks returned to England for rest, preparatory to further labors on the Congo, but this was not in accordance with the plans of the Lord for him. In his death the mission sustained a great loss. He was humble, ardent, practical, and effective in his missionary work, and his death leaves a vacancy which it is not easy to fill.

Rev. Charles B. Banks.

Mrs. Lavinia Pearce died at her mission station in Ootacamund, in the Nilghiri Hills, in India, March 20, 1901. She was born in Boxford, Mass., May 6, 1834, and appointed a missionary of the Union, Nov. 28, 1871, going out to the Telugu mission. After six years' service she was married to

Rev. George Pearce, of the English Baptist mission, Aug. 28, 1877. After his death she visited the United States in 1888, but was re-appointed a missionary, and returned to India September 29 of that year. For many years Mrs. Pearce had resided at Ootacamund, prosecuting missionary work among the people there, and also maintained much of the time a school among the children. Being possessed of some property she became the owner of two estates at Ootacamund, which is the health resort of Southern India. One of these she gave to the Missionary Union, occupying the other up to the time of her death, and continuing her interest in the school, being interested more recently in the establishment of a school for the children of missionaries. Mrs. Pearce was a woman of eminent Christian character, and held the high regard of all her missionary associates. She was deeply interested in the advancement of the kingdom of Christ and the salvation of the people of India.

Mrs. Lavinia Pearce.

Miss Ellen E. Mitchell, M. D., died in Moulmein, Burma, April 4, 1901. Miss Mitchell was a native of Montrose, Pa. She graduated from the New York Woman's Medical College in 1870, and was appointed a missionary of the Union on the recommendation of the Woman's Baptist Foreign Missionary Society, April 21, 1879, going at once to Moulmein, Burma. On her return to the United States, in 1888, Dr. Mitchell, having realized from her missionary experience the large value of medical knowledge, pursued supplementary studies at the Medical Missionary Institute in New York City. She again sailed for Burma Oct. 9, 1890, and remained continuously at her post of duty in Moulmein until her death. By her quiet, gentle, kindly disposition, and her faithfulness in her missionary work, as well as by her medical skill, Dr. Mitchell greatly endeared herself to her missionary associates in Burma, and in many missionary homes was a blessing in times of sore trial and distress. She used her medical knowledge as an assistant in her missionary work, and was the means of recommending the religion of Jesus Christ to multitudes of people of Burma, by her kindly skill, as she went about doing good. Few of the missionary circle in Burma will be more missed by the missionary body than will the "little doctor," as she was lovingly called. Her work of love and usefulness on earth is finished, and she has gone to join the choir of the redeemed, and to sing the praises of the Lord whom she so faithfully loved and served.

Miss Ellen E. Mitchell, M. D.

Dr. Lulu C. Fleming died in the Samaritan Hospital, Philadelphia, June 20, 1899. Miss Fleming was a native of Hibernia, Clay County, Florida. She was baptized in Jacksonville, Jan. 14, 1877. Graduating from Shaw University, Raleigh, N. C., in 1885, she was appointed a missionary of the Union Jan. 10, 1887, going to Palabala station of the Congo mission, where she remained for three years, returning to

Dr. Lulu C. Fleming.

America in 1891. In 1895 she was accepted as a missionary by the Woman's Baptist Foreign Missionary Society, and returned to the Congo under the auspices of the Union, residing at Irebu, on the Upper Congo. Previous to her last sojourn in Africa, Miss Fleming had pursued medical studies, and was sent as a medical missionary on her return to the field. Her labors were useful, and had gained the approbation of all her missionary associates, but in 1899 she returned to the United States with broken health, and was soon called to her heavenly home.

Miss Florence A. Duffield of Osaka, Japan, died in Chicago Dec. 21, 1900. She was appointed a missionary of the Union, on the recommendation of the Woman's Baptist Foreign Missionary Society of the West, Sept. 7, 1892, being designated to Japan, where she labored, first at Shimonoseki, afterwards at Himeji, and later at Osaka. She was esteemed and beloved by all her missionary associates, and gained the favor of the people of Japan. The failure of her health required a return to the United States in 1899. She fully anticipated an early resumption of her labors in Japan. But, although she made an encouraging gain in strength, she suffered from a severe attack of pleuro-pneumonia, occasioned, it is thought, by exposure while making a missionary address, and after an illness of a single week, she went home to the Saviour whom she had served here below.

Miss Florence A. Duffield.

Mrs. Robert Harper died at Mongnai, Burma, Oct. 9, 1900. As Miss Alice Laura Ford, she was appointed a missionary of the Union March 13, 1893. She was a native of Freeport, Ill, and studied one year at Newton Theological Institution. She was stationed at Moulmein, and was pursuing her labors in the school with diligence and success until her marriage to Robert Harper, M.D., Dec. 13, 1899. In her labors both at Moulmein and Mongnai she had won the peculiarly warm regard of her associates and of the natives, to whom her death, as to her bereaved husband, is a great blow, as it is also to the mission body. Mongnai being at a great distance from other stations, the funeral party present when Mrs. Harper was laid to rest was composed almost exclusively of the native people. At the meeting of the conference in Rangoon in October the associates of Mrs. Harper supplemented the funeral service, uniting in singing "Asleep in Jesus" in memory of the gentle sleeper.

Mrs. Robert Harper.

Mrs. A. J. Parker, of Dibrugarh, Assam, died July 18, 1900. As Miss Alberta Sumner she was appointed a missionary of the Union on the recommendation of the Woman's Society of the West, May 4, 1896, being designated to Nowgong, Assam. Her abounding physical vigor and genial disposition gave great effect to her missionary labors among the natives and she was greatly beloved by them and exceedingly useful in

Mrs. A. J. Parker.

her work at Nowgong. She was married to Rev. Arthur J. Parker, a missionary in the same station, Sept. 8, 1898. Mr. and Mrs. Parker were soon called to remove from Nowgong to Dibrugarh to take charge of that station in the extreme northeastern part of Assam. In this prosperous and promising field she and her husband engaged ardently in labors for the welfare of the people until her greatly lamented death. Her decease cast a cloud of sorrow over the whole mission in Assam and created a large vacancy in the already too small corps of missionaries in that country.

Mrs. M. C. Marin.

Mrs. Manuel C. Marin, who died in Newton Highlands, Mass., April 14, 1901, was a native of the city of Newton where she was educated in the public schools. She was married to Mr. Marin in the year 1892. Going with him to Barcelona, Spain, she passed seven years in active missionary work. At the time of the outbreak of the war between the United States and Spain, Mr. and Mrs. Marin were the only missionaries remaining at Barcelona, and for many months were cut off from communication with this country by the suspension of postal service. During these months of great anxiety they were exposed to no little peril at times, but were mercifully sustained and preserved. Their health, however, was seriously affected by the strain of these months, and in the spring of 1899 they returned to America for rest and recovery of strength. The purpose of their visit seemed to be fully realized, and they were contemplating an early return to their mission field when Mrs. Marin was prostrated by pneumonia and in a few days the end of her earthly life had come. Mrs. Marin was a true helper to her husband and was tireless in her efforts to serve the people to whom the work of her life was given. She leaves a memory fragrant for all who knew her.

Hon. J. Buchanan.

Hon. J. Buchanan, of Trenton, N. J., an honored member of the Board of Managers, passed away at his home in Trenton, Oct. 30, 1900. Judge Buchanan was a lawyer of eminence in his State, where he had occupied positions of prominence and influence, both on the bench and in professional circles. He was most influential, also, in Baptist affairs in the State of New Jersey, and in his death the Baptists of that State, as well as the cause of missions, has lost an able counsellor and advocate.

THE TREASURY

The Treasurer reports receipts and expenditures as follows:

RECEIPTS

Donations	$360,989 19
Legacies	116,247 97
Woman's Society East	83,848 64
" " of the West	31,929 25
" " of California	2,090 00
" " of Oregon	375 00
Bible Day Collection	922 72
Received on Old Debt Account	254 01
Specific Donations for Philippine Islands Mission Work	1,065 58
"Henry Reed" Steamboat Earnings	1,960 64
Swatow, China, land transfer	50 00
Income of Funds and Bond Accounts	47,143 14
Additions to Permanent Funds and Bond Accounts	40,829 99
	$687,706 13
Debt, April 1, 1901	38,297 20
	$726,003 33

EXPENDITURES

Appropriations for year 1900–1901	$574,132 10
Added to Permanent Funds and Bond Accounts	40,829 99
Debt April 1, 1900	111,041 24
	$726,003 33
Debt of the Union April 1, 1901	$38,297 20

The donations were received from the following localities: Maine, $5,880.77; New Hampshire, $2,236.76; Vermont, $2,569.81; Massachusetts, $47,687.99; Rhode Island, $8,477.24; Connecticut, $9,930.59; New York, $119,112.28; New Jersey, $14,760.94; Pennsylvania, $31,198.37; Delaware, $542.03; District of Columbia, $1,801.15; Virginia, $3.50; West Virginia, $2,561.53; Ohio, $17,831.84; Indiana, $9,472.51; Illinois, $15,692.82; Iowa, $5,334.71; Michigan, $5,484.23; Minnesota, $7,086.89; Wisconsin, $3,511.37; Missouri, $1,117.92; Kansas, $3,908.04; Nebraska, $2,988.18; Colorado, $2,227.87; California, $7,818.05; Oregon, $1,475.13; North Dakota, $281.61; South Dakota, $1,317.90; Washington, $2,675.28; Nevada, $41.73; Idaho, $453.40; Utah, $76.25; Wyoming, $136.22; Montana, $340.87; Arkansas, $52.50; Arizona, $105.92; South Carolina, $2.00; North Carolina, $14.00; Kentucky, $25.00; Tennessee, $26.50; Texas, $10.00; Louisiana, $29.70; Georgia, $186.99; Florida, $10.00; Alabama, $36.00; Mississippi, $2.00; Indian Territory, $401.47; Oklahoma, $281.78;

New Mexico, $121.35; Canada, $300.00; Norway, $227.75; Denmark, $613.90; France, $3.00; England, $29.16; Scotland, $37.19; Germany, $252.93; Russia, $1,000.00; Alaska, $13.20; Burma, $6,210.19; Assam, $204.35; India, $8,660.32; China, $2,775.08; Japan, $565.54; Miscellaneous, $3,255.09. Total, $361,489.19; less overcredit to Southern District in March, 1900, $500.00; $360,989.19.

COLLECTION DISTRICTS

New England District. — Rev. W. E. Witter, M.D., District Secretary.

"Thine, O Lord, is the victory." "God gave the increase."

Twenty-three more churches, twenty-five more Sabbath-schools, and thirteen more Young People's Societies in New England contributing this year to the work of the Union is cause for genuine thanksgiving. Last year Rhode Island was the only State which showed an increase of offerings from the Sunday-schools. This year Maine, Massachusetts, Rhode Island, and Connecticut have gained both in offerings and in the number of schools contributing, while Vermont has more than doubled the number of contributing schools. This increase is mainly due to the introduction of the "Supplementary Missionary Sunday-school Lessons," and the "Around the World Missionary Newspaper for Sunday-schools and Young People's Societies." We are indebted to many superintendents of Sunday-schools for their prompt and warm endorsements of these up-to-date aids to missionary enlightenment so delightfully adapted to the young; and to the preparation of which Mrs. Waterbury has given so much time and enthusiastic effort.

Sunday-schools.

The Missionary Conquest Course in *every* Young People's Society in New England, and "Around the World," and "Supplementary Missionary Lessons," in *every* Sunday-school with the "Report Letters" fresh from the fields, issued by Miss MacLaurin, supplementing the studies by a heart-to-heart touch with the workers at the front and what might we not expect in the coming years as respects young men and women to "go" and thousands to help them to go! May the advance along this line during the past few months be only the earnest of the great achievements possible and *before* us. We have not yet "apprehended."

Aids to interest.

Many more of our country and smaller churches have this year been reached with the missionary message, and the messengers have been in many cases those whose lips, so often anointed to give the gospel of life to the heathen, were freshly anointed to give the gospel of opportunity — the gospel of co-partnership with Christ to the churches.

More missionary conferences have been held this year than ever before, and always with the assurance from the pastors that a most helpful spiritual uplift along all lines of Christian endeavor has been the result of facing the world's needs in the light of the word and the resurrection command of our risen Lord. In these conferences Dr. Mabie and Dr. Barbour, Mr. Haggard and Miss MacLaurin, together with our missionaries, have sown the seed for spiritual harvests that are already in many lives bearing the fruits of truer intercession and more willing sacrifice.

Conferences.

The "Prayer Cycle," published a year ago, met with an astonishing response. A 5,000 edition was soon exhausted; another 5,000 was gone before the close of the year. A new "Cycle" for the present year has just been issued which ought at once to be

a means of guiding and encouraging the intercessions of 10,000 Baptists, thus "helping together by prayer . . . expecting and hastening on the appearance of the day of God."

"Prayer Cycle."

The speedy and complete restoration of the health of Dr. Mabie, the efficient service rendered toward this end by Mr. Haggard, and the providential circumstances which keep us in close touch with the retiring editorial secretary of the Missionary Union, are causes for deep gratitude. Several of our associational secretaries, and many pastors and laymen, have given an unusual amount of time and attention to the arranging of itineraries of missionaries and in presenting to their own and other churches and individuals the claims of world-wide missions. To the editors of our denominational papers we are again in duty bound to express our grateful thanks for their own live editorials in the interest of missions as well as their use of the best that has been furnished them by the workers at the rooms.

Fellow-helpers.

We are very confident that in no year of the Union's history have so many of the Lord's people been in daily intercession that this work might go on according to the will of God. The roll of those who are interested is constantly increasing, and while the gifts from individuals were less this year we have had abundant assurance that God is raising up young men and women to whom he will entrust much because of their faithful stewardship in what he has already given them.

Deepening interest.

Our correspondence has been much heavier than in any previous year, and for the constant words of cheer from all parts of my district pastors and laymen have my heart felt thanks. It has been a year of hard work and abundant blessing.

Annuity funds from those who "seek first the Kingdom of God" and the gifts of our honored dead whose "works do follow them" have made possible the report of a net increase from all sources to the work of the Union in the New England district of $65,509.57.

States	Churches	Sunday-schools	Y. P. Societies	Individuals	Total Donations	Legacies	Total for the Union	Woman's Societies	Grand Total
Maine	$3,366 55	$222 58	$421 25	$1,870 39	$5,880 77	$1,000 00	$6,880 77	$3,599 04	$10,479 81
New Hampshire	1,721 98	13 91	229 93	270 94	2,236 76	10,348 85	12,585 61	2,843 70	15,429 31
Vermont	1,681 23	109 99	106 09	672 50	2,569 81	2,303 45	4,873 26	1,218 68	6,091 94
Massachusetts	29,208 23	1,736 26	3,657 70	13,085 80	47,687 99	72,366 13	120,054 12	21,546 53	141,600 65
Rhode Island	5,475 91	326 22	572 37	2,102 74	8,477 24	187 50	8,664 74	5,572 56	14,237 30
Connecticut	6,176 98	391 43	438 18	2,924 00	9,930 59	716 81	10,647 40	4,936 98	15,584 38
Totals, 1900–1901,	$47,630 88	$2,800 39	$5,425 52	$20,926 37	$76,783 16	$86,922 74	$163,705 90	$39,717 49	$203,423 39
Totals, 1899–1900,	$43,904 84	$1,931 30	$5,716 53	$30,682 09	$82,234 76	$11,636 99	$93,871 75	$44,038 07	$137,913 82
Increase	$3,726 04	$869 09	.....	.....	.....	$75,285 75	$69,834 15	.....	$65,509 57
Decrease	.....	.....	$291 01	$9,755 72	$5,451 60	.....	.....	$4,320 58	.....

	Contributing Churches	Non-Contributing Churches	Total Churches	Total Pastors
1901	694	294	988	770
1900	671	322	993	769
Increase	23	.....	.....	.....
Decrease	.....	28	.....	.....

New York District. — Rev. C. L. Rhoades, District Secretary.

We add our note of thanksgiving to those of the pastors and churches in the New York district for the large blessing that has come to our work in general during the past year, and for the buoyant and hopeful feeling throughout the district.

Increase.

I asked for $125,000 from this district at the beginning of the year, and have received $117,860.72. This is an increase of $5,409.39 over the previous year, or about 5 per cent., being almost the same as the increase of the year before. This increase has been all along the line, and evidences the conditions of a steady growth.

Aids in the Sunday-school.

The most notable matter of the past year has been the added interest in the Sunday-schools. The beginnings of the year before have steadily grown, till now scores of schools have regular studies in missions. The "Missionary Lesson Leaflets" issued each quarter are increasingly adopted by schools for regular study, and churches where this study has been most faithfully carried on show a decided and healthful increase in interest and offerings. The pictures of mission lands and missions published by the Orient Picture Company have been adopted as supplementing the "Lesson Leaflets," and heartiest commendations and thanks are constantly received from pastors and schools for this plan of study.

Conferences.

Conferences with churches and groups of churches have been held with similar results to those of the year before. The clear presentation of the progress and problems of missions as evidenced by the history and administration of the Missionary Union has aroused wonder, convinced of neglect, increased right purposes, stimulated inquiry and study, and produced a deepening spirit of prayer and consecration.

A transfer.

The Monmouth Association of New Jersey, whose nearness to New York is not alone in time of travel, but through business and social interests, has voted to request admission to the New York district. This has been acceded to by Mr. Dobbins of Philadelphia, and the officers of the Union, and hence this coming year will be a part of this district.

In looking over the statistics it will be noticed that there has been a slight decrease in the offerings of the young people's societies. I think this is more apparent than real, and has largely been caused by the young people giving more directly through the church.

Removal of office.

The many years of close association of the office of the Missionary Union with the American Baptist Publication Society in this district has necessarily had to cease, because of the moving of the store and offices of the Publication Society to such a location that there was no room for the office of the Missionary Union. The office of the district is now closely associated with the offices of the Home Mission Society, and is situated in Room 518, at 111 Fifth Ave., New York. We put on record the hearty fellowship that has always existed between the representatives of the two societies during these many years.

I am glad to make record of the hearty coöperation of pastors and Christian workers throughout the district, and the special help rendered by returned missionaries.

I think that all look forward to a still better year in the one now entered upon, wherein the blessing of God on the work of his co-laborers shall increase the knowledge of the church in King and Kingdom, and glorify the Christ.

	Churches	Sunday-schools	Y. P. Societies	Individuals	Total Donations	Legacies	Total for the Union	Woman's Societies	Grand Total
Totals, 1900–1901.	$40,250 88	$3,120 25	$4,954 40	$69,535 19	$117,860 72	$14,353 68	$132,214 40	.....	.....
Totals, 1899–1900.	$37,448 53	$3,026 33	$5,193 26	$66,783 21	$112,451 33	$16,227 17	$128,678 50	.....	.....
Increase	$2,802 35	$93 92	.....	$2,751 98	$5,409 39	.....	$3,535 90	.....	.....
Decrease	.....	.....	$238 86	.....	.....	$1,873 49	.....	.....	.....

	Contributing Churches	Non-Contributing Churches	Total Churches	Total Pastors
1900–1901	662	380	1,042	816
1899–1900	642	400	1,042	.....
Increase	20	.....	.....	.....
Decrease	.....	20	.....	.....

The Southern District.—Rev. Frank S. Dobbins, District Secretary.

The usual steady gain in the giving of the churches is to be noted this year as in former years. All this is in the face of greater difficulties than ever before encountered. The criticism of missions growing out of the troubles in China and the unrest created by suggested changes in home administration (the latter is the more disturbing of the two) have had to be met.

Difficulties overcome.

Your secretary offered freely, especially at the gatherings of the associations, to answer publicly any questions of any sort touching our work, assuring our people that the Missionary Union was eager to have its methods fully and frankly discussed and the genuine worth of the work in China and everywhere else looked into.

We had also to face a possible diversion of funds, growing out of the giving for the India Famine Fund. Over $7,000 either passed through my hands to our treasurer or were reported to me as having been sent to India through other channels, all given by our churches in this district. A considerable sum was gathered together for the Mukimvika Hospital fund, and for several other special objects, without apparently diminishing the usual giving. Specifics are, as a general thing in this district, understood to be extras, given in addition to and beyond the regular giving.

Special gifts.

Several missionaries at home on furlough have greatly helped in visiting the churches. Apart from this nothing out of the ordinary has been done to stimulate giving. The number of pastors who take missions to heart is the most encouraging sign. Crozer Theological Seminary steadily increases the number of missionary pastors, who are filling the pastorates in this section.

Co-workers.

There should, by rights, be added to the giving of this district nearly $2,000, — including the gifts sent from the German churches of Pennsylvania, one gift of $1,300 sent direct to the Telugu mission from Pennsylvania, and some other specifics not included in the treasurer's reports. But all of these are omitted, so that the reports may agree in their totals.

Additional offerings.

The churches have more than made up for certain gifts from individuals not received this year as in former years, for varying reasons. That the gain is steady may be seen by noting that, according to the treasurer's report, in 1894, when your secretary began his work here,

Pennsylvania gave $20,675, while the donations for the past year reach a total of $31,723. This increase is due to many causes.

States	Churches	Sunday-schools	Y. P. Societies	Individuals	Total Donations	Legacies	Total for the Union	Woman's Societies	Grand Total
Pennsylvania and Delaware	$16,674 03	$1,224 36	$1,742 55	$12,082 26	$31,723 20	$506 81	$32,230 01	.....	.....
New Jersey — five Associations	3,320 79	327 24	364 48	274 50	4,287 01	.....	4,287 01	.....	.....
District of Columbia	535 43	.....	342 27	128 45	1,006 15	.....	1,006 15	.....	.....
States South and Miscellaneous.	681 60	.....	.....	324 19	1,005 79	.....	1,005 79	.....	.....
Totals for 1900–1901	$21,211 85	$1,551 60	$2,449 30	$12,809 40	$38,022 15	$506 81	$38,528 96	.....	.....
Totals for 1899–1900	$20,562 18	$1,307 04	$2,373 69	$11,884 49	$36,127 40	$50 00	$36,177 40	.....	.....
Increase	$649 67	$244 56	$75 61	$924 91	$1,894 75	$456 81	$2,351 56	.....	.....
Decrease	.....	.....	.....	.....	.....	.....	.....	.....	.....

	Contributing Churches	Non-Contributing Churches	Total Churches	Total Pastors
Totals, 1900–1901	574	397	971	862
Totals, 1899–1900	523	430	953	820
Increase	51	.....	.....	.....
Decrease	.....	33	.....	.....

Middle District.— Rev. T. G. Field, District Secretary.

This has been a year of endowment raising in every State in the Middle District: for Broaddus Institute in West Virginia; for Denison University, and for Rochester Theological Seminary in Ohio; for Kalamazoo College in Michigan. A large special individual gift of $5,000 increased the aggregate last year, but could not be duplicated this year. Hence the total receipts show some decrease. Besides this, many churches diverted their *entire contributions* to the India Famine Fund. For famine relief, Ohio gave $467.31; Michigan, $242.39; West Virginia, $169.74; a total of $879.44. This is not included in the report. That the giving has held up so well in the face of such powerful restraints is a promise of advance in the year to come.

An exceptional year.

I am amply justified in saying that a growing number of the pastors of this district are now manifesting a resolute purpose to establish, maintain, and develop a biblical interest in missions, and biblical giving for missions in their churches. They clearly see that an inadequate proportion of our money is given to the work of the Missionary Union, and are determined to remedy so far as possible, this serious defect.

Interest among pastors.

During the year Rev. F. G. Cressy has thoroughly canvassed a large part of the district. On all sides pastors have welcomed his coming and testify to the help found in his addresses and illustrated lectures.

An assistant.

The special Board of Foreign Missions in Michigan, of which Rev. T. W.

Young is the chairman, is composed of earnest, efficient men, and their strength has substantially promoted the interests of the Master by special articles in the "Christian Herald," by visits to and correspondence with churches, and by the personal attention of Brother Young to the distribution of literature. The Board voted to attempt increasing the annual offerings of Michigan to an average of $7,000 per year.

Active co-operation.

In Michigan and West Virginia, Rev. Dr. Conley and Rev. John S. Stump have actively coöperated in promoting interest in the work of the union in special ways gratefully appreciated.

Rev. Henry Richards, Rev. Geo. H. Brock, Rev. S. A. Perrine, and Rev. F. P. Haggard, have visited various portions of the district with great profit to the churches. The demand for the services of such devoted missionaries far exceeds the supply. Finally we were exceedingly favored in a series of conferences conducted by the Rev. Dr. T. S. Barbour and Rev. F. P. Haggard in Kalamazoo, Ann Arbor, Detroit, Toledo, Granville, Columbus, Parkersburg, and Clarksburg.

Visitors.

Your secretary believes that the interest of world-wide missions are taking deeper, better hold upon the conscience and faith of the churches, and that in the year to come a decided gain in the giving to this object will emphasize this confidence. There are eighty-six more contributing churches this year, and if those churches who gave their entire contribution to Indian famine relief were included, several scores would be added to this aggregate of increase.

Deepening interest.

States	Churches	Sunday Schools	Y. P. Societies	Individuals	Total Donations	Legacies	Total for the Union	Woman's Societies	Grand Total
Michigan	$3,959 19	$68 63	$324 81	$1,132 25	$5,484 88	$1,000 00	$6,484 88	$4,106 27	$10,591 15
Ohio	10,658 98	266 21	1,334 75	5,315 37	17,575 31	435 40	18,010 71	5,436 64	23,447 35
West Virginia	2,305 05	115 76	160 85		2,581 66		2,581 66	476 74	3,058 40
Totals, 1900-1901.	$16,923 22	$450 60	$1,820 41	$6,447 62	$25,641 85	$1,435 40	$27,077 25	$10,019 65	$37,096 90
Totals, 1899-1900.	$16,964 41	$640 48	$2,090 58	$10,698 95	$30,394 42	$1,857 10	$32,251 52	$8,648 96	$40,900 21
Increase								$1,370 96	
Decrease	$41 19	$189 88	$270 17	$4,251 33	$4,752 57	$421 70	$5,174 27		$3,803 31

	Contributing Churches	Non-Contributing Churches	Total Churches	Total Pastors
1900–1901	710	687	1,397	875
1899–1900	624	773	1,397	853
Increase	86			
Decrease		86		

Lake District. — Rev. E. W. Lounsbury, D.D., District Secretary.

The year has been characterized by abundant labor and blessed results. All parts of the district have been devotedly and enthusiastically tilled. Some associations have responded for the first time for many years, if ever before. It is pleasing to note the increase of the number of contributing churches and the number of large individual offerings. The decrease in the amount of donations from churches, Sunday-schools, and young people's societies is occasioned, I think, by their contributing a nearly equal sum

A good year.

to the relief of famine sufferers. Some Sunday-schools and young people's societies have returned to the old method of contributing through the churches.

Dr. Tolman has been able to visit churches and associations as has been his wont for many years. Dr. Barbour and Rev. F. P. Haggard did excellent service at conferences and missionary meetings for two weeks in various parts of the district, while a number of returned missionaries, Revs. Joseph Paul, W. M. Young, C. A. Salquist, W. K. McKibben, and E. N. Harris, have materially aided in the work. Many pastors have likewise been helpful. The denominational papers have been especially so in their advocacy of our work, while the magnetic pen of our home secretary, in personal correspondence, has contributed in no small degree to the blessed result over which we rejoice, and for which we give most hearty thanks to God.

Co-workers.

The accompanying table will give definite and comparative financial results. This, however, we consider but partially expresses the fruitage of the year; the spiritual result is far greater. In accordance with the suggestion from the rooms at Boston, letters were written to pastors requesting them to pledge themselves on accompanying postal cards to pray daily until the close of the fiscal year for several specified things pertaining to the society's work. Most of these were returned, and I consider that the result in this district is consequent upon God's answer to the prayers of his people. And who can estimate the spiritual benefit that has accrued? It cannot be expressed in dollars and cents. Subsequent days shall see a very marked increase of the missionary spirit resulting from these earnest petitions.

Fellowship in prayer.

States	Churches	Sunday-schools	Y. P. Societies	Individuals	Total Donations	Legacies	Total for Union	Woman's Societies	Grand Total
Illinois	$9,308 06	$605 37	$601 14	$4,190 15	$14,704 72	$4,977 41	$19,682 13	$8,454 78	$28,136 91
Indiana	2,797 04	128 10	21 16	6,502 65	9,448 95	.....	9,448 95	2,264 24	11,713 19
Wisconsin	2,819 98	56 12	76 40	558 87	3,511 37	4,990 83	8,502 20	3,067 36	11,569 56
Totals, 1900-01	$14,925 08	$789 59	$698 70	$11,251 67	$27,665 04	$9,968 24	$37,623 28	$13,786 38	$51,419 66
Totals, 1899-1900	$16,760 55	$1,008 06	$895 06	$2,305 30	$20,968 97	$2,677 73	$23,646 70	$12,286 85	$35,933 55
Increase	.....	.....	.....	$8,946 37	$6,696 07	$7,290 51	$13,986 58	$1,499 53	$15,486 11
Decrease	$1,835 47	$218 47	$196 36	.....	.....	.....	.....	.....	.....

	Contributing Churches	Non-Contributing Churches	Total Churches	Total Pastors
1900-1901	678	1,058	1,736	905
1899-1900	610	1,111	1,721	.....
Increase	68	.....	.....	.....
Decrease	.....	53	.....	.....

The Northwest District. — Rev. Frank Peterson, District Secretary.

During the first eleven months the receipts indicated a good increase above that of the previous year; but the month of March brought stormy Sundays, and the effect upon the receipts was quite marked. Notwithstanding this, the direct receipts from the churches show a gratifying increase. The falling off is only from the individual gifts, some of which were quite liberal the year before. Individual contributions are a

Receipts.

source of income not easily controlled and cannot be made a base for proper comparison. The drouth in the northern part of the district told sadly upon the income of the people. Benevolence suffered a decided shrinkage on that account.

In addition to the regular duties belonging to the office of the district secretary, I have also had the editorial charge of the "Macedoniska Ropet" ("The Macedonian Call"), a Swedish monthly, published in the interest of the Missionary Union, which has a large circulation, and is doing much good.

Valued aid.

The Hon. E. E. Lewis, of Sioux City, Iowa, has given much valuable aid in visiting churches, associations, and conventions, in behalf of the Missionary Union. His service is very much appreciated by all. The Rev. F. P. Haggard was an inspiration to all who had the pleasure of coming in touch with him while he visited this district.

Conferences.

Several very profitable missionary conferences have been held during the year in Minnesota and Iowa. Those prominent in giving aid at these meetings were the Revs. F. P. Haggard; E. N. Harris, of Burma; Judge E. E. Lewis, of Sioux City; Dr. E. W. Lounsbury, of Chicago; and Mrs. Carrie W. Miller, of Ottumwa, Iowa.

The following statement shows the results for the year:

States	Churches	Sunday-schools	Y.P. Societies	Individuals	Total Donations	Legacies	Total for the Union	Woman's Societies	Grand Total
Minnesota	$5,721 24	$349 18	$583 98	$391 50	$7,045 90	$200 00	$7,245 90	$3,914 03	$11,159 93
Iowa	3,403 25	259 03	332 81	1,198 27	5,193 36	252 70	5,446 06	3,355 03	8,801 09
South Dakota	1,132 95	56 07	61 25	51 75	1,302 02	.....	1,302 02	878 57	2,180 59
North Dakota	246 42	8 66	22 25	.....	277 33	.....	277 33	200 83	478 16
Montana	330 71	5 11	.....	.....	335 82	.....	335 82	97 32	433 14
Idaho	263 41	.....	.....	.....	263 41	.....	263 41	28 50	291 91
Totals, 1900–1901.	$11,097 98	$678 05	$1,000 29	$1,641 52	$14,417 84	$452 70	$14,870 54	$8,474 28	$23,344 82
Totals, 1899–1900.	$9,767 05	$630 66	$947 28	$3,493 22	$14,838 21	$330 00	$15,168 21	$8,203 19	$23,371 40
Increase	$1,330 93	$47 39	$53 01	.....	.....	$122 70	.....	$271 09	.....
Decrease	.....	.....	.....	$1,851 70	$420 37	.....	$297 67	.....	$26 58

	Contributing Churches	Non-Contributing Churches	Total Churches	Total Pastors
1900–1901	435	332	767	457
1899–1900	434	333	767	.....
Increase	1	.....	.....	.....
Decrease	.....	1	.....	.....

Southwestern District. — Rev. I. N. Clark, District Secretary.

The twelve months ending March 31, 1901, were filled with secretarial work. All the churches, Sunday-schools, and young people's societies have been solicited to have some share in extending the victories of the Gospel. The pressing demand for reënforcements in old mission fields, with the more pressing call for the immediate occupancy of new places, and the burdened condition of the missionary treasury, justified an earnest appeal, followed by the most vigorous effort possible, to enlist the coöperative sympathy of all the Baptist constituency of the district.

A year of activity.

Conditions have been somewhat unfavorable to the realization of results hoped for. The excitement incident to a great national election; the introduction of new methods for the development and regulation of benevolences; the experiment of unification by which several societies become participants in the gifts of the churches; the prevalence of small-pox, pneumonia, and other afflictions which seriously interfered with meetings; and, in the closing month of the year, storms have retarded the work of solicitation among the churches and people not a little.

Exceptional conditions.

And yet notwithstanding all this, substantial and stimulating progress has been secured in many sections of the district. And in no section has the spirit of missions suffered abatement or reverse. Local conditions have hindered some of the churches from getting their offerings in and have lessened those of other churches.

Progress.

The helpful services of Brethren F. J. Bradshaw, Wm. Dring, W. A. Sharp, W. R. Manley, and W. M. Young, returned missionaries, were greatly appreciated, as were also those of Rev. W. T. Elmore, under appointment. Our increasing fidelity to the Missionary Union and its supreme work is again assured.

Helpers.

The material results of the year appear in subjoined table.

States	Churches	Sunday-schools	Y. P. Societies	Individuals	Total Donations	Legacies	Total for the Union	Woman's Societies	Grand Total
Kansas	$3,156 12	$124 08	$248 01	$369 83	$3,898 04	.....	$3,898 04	$1,336 33	$5,234 37
Nebraska	1,896 21	131 60	154 03	794 34	2,976 18	$100 00	3,076 18	955 99	4,032 17
Colorado	1,733 44	127 58	95 90	265 45	2,222 37	.....	2,222 37	1,426 67	3,649 04
Oklahoma	193 61	10 38	10 00	67 79	281 78	.....	281 78	54 37	336 15
Indian Ter.	242 71	6 50	.....	152 26	401 47	.....	401 47	6 00	407 47
New Mexico	120 40	95	.....	.....	121 35	.....	121 35	13 50	134 85
Utah	45 25	3 50	15 00	12 50	76 25	.....	76 25	41 25	117 50
Wyoming	5 50	5 02	.....	115 70	126 22	.....	126 22	18 50	144 72
Missouri	31 31	.....	60 00	6 00	97 31	.....	97 31	.....	97 31
Arkansas	.....	.....	.....	52 50	52 50	.....	52 50	.....	52 50
Totals, 1900–1901.	$7,424 55	$409 61	$582 94	$1,836 37	$10,253 47	$100 00	$10,353 47	$3,352 61	$14,206 08
Totals, 1899–1900	$6,339 01	$505 65	$512 00	$1,407 88	$8,764 54	$35 85	$8,800 39	$3,180 33	$11,980 72
Increase	$1,085 54	.....	$70 94	$428 49	$1,488 93	$64 15	$1,553 08	$672 28	$2,225 36
Decrease	.....	$96 04	.....	.....	.....	.....	.....	.....	.....

	Contributing Churches	Non-Contributing Churches	Total Churches	Total Pastors
1900–1901	498	702	1,200	500
1899–1900	513	.....	.....	.....
Increase	.....	.....	.....	.....
Decrease	15	.....	.....	.....

We have not filled out the blanks relating to churches, "contributing," "non-contributing," etc., for the reason that we cannot make statistical statements concerning these matters that would fairly represent the district, for the reasons which follow: (1) Two hundred and fifty or more of the churches are colored. These do nothing through the Union for missions. (2) A large part of the churches in the Indian Territory and Oklahoma are in sympathy with the Southern Baptist Convention, and hence if they do anything for missions it is done in that direction. Since the unification, some churches that did their work through the union now divide or turn their offerings southward. (3) There is a large number of small

churches, many of which are pastorless. (4) The number of pastors can be given only approximately. These are constantly changing.

Pacific Coast District. — Rev. James Sunderland, D.D., District Secretary.

Results.

There has been a gain to the union for the year of 10 per cent. This added to the gain of 29 per cent. the previous year is encouraging, though not all that was labored for. The loss, $1,646.14, to the woman's societies is more apparent than real; a legacy of some $1,200 to the Woman's Society of Oregon the previous year having been counted in the donations to that society.

State committees.

The suggestion of a "Permanent Committee" for the district was somewhat modified by the appointment of such a committee within the bounds of each State convention. Five able committees, each for its own section, carefully studied the conditions of the churches, suggested amounts needed, and made an earnest appeal for advance. It is believed that this has been useful in promoting in some churches a greater interest in this cause and enlarged giving.

Fellow-workers

The labors of Rev. Arthur W. Rider, as Travelling Secretary, who has been in the field the whole year, have been faithful and efficient, and everywhere acceptable. The work has also been ably assisted by the labors of missionaries who were upon the field: Rev. and Mrs. J. H. Scott, and Rev. Geo. W. Hill, of Japan, and Rev. Geo. E. Whitman and Rev. Geo. Campbell, of China. The district was nearly covered by the labors of one or another of these missionaries. The most pleasing testimonials have come from pastors and others, as to the profit of these services.

The Swedish churches of Western Washington have made a special effort to provide for a large portion of the support of Rev. Eric Lund of the Philippines, and have largely increased their offerings.

States	Churches	Sunday-schools	Y. P. Societies	Individuals	Total Donations	Legacies	Total for the Union	Woman's Societies	Grand Total
California	$5,458 75	$407 33	$457 29	$1,511 03	$7,834 40	$1,434 76	$9,269 16	$2,002 81	$11,271 97
Oregon	1,100 00	195 43	106 35	84 05	1,485 88	.....	1,485 88	527 27	2,013 15
Washington	2,364 66	90 52	60 30	251 00	2,766 48	.....	2,766 48	512 78	3,279 26
Northwest Idaho,	107 15	9 44	4 75	65 00	186 34	.....	186 34	.....	186 34
Arizona	47 00	8 92	50 00	.....	105 92	.....	105 92	37 27	143 19
Nevada	36 00	5 73	.....	.....	41 73	.....	41 73	.....	41 73
Alaska	13 20	.....	.....	.....	13 20	.....	13 20	.....	13 20
Totals, 1900–1901	$9,126 76	$717 42	$678 69	$1,911 08	$12,433 95	$1,434 76	$13,868 71	$3,080 13	$16,948 84
Totals, 1899–1900	$7,863 31	$687 31	$773 00	$1,923 70	$11,247 32	$50 00	$11,297 32	$4,726 27	$16,027 59
Increase	$1,263 45	$30 11	.....	.....	$1,186 63	$1,384 76	$2,571 39	.....	$925 25
Decrease	.....	.....	$94 31	$12 62	.....	.....	.....	$1,646 14	.....

	Contributing Churches	Non-Contributing Churches	Total Churches	Total Pastors
1900–1901	265	171	436	265
1899–1900	258	168	426	231
Increase	7	3	.....	.....
Decrease	.....	.....	.....	.....

Missouri (*Special District*). — Manley J. Breaker, D.D., Corresponding Secretary.

In Missouri the collection and forwarding of funds for Home and Foreign Missions is in the hands of the Board of Home and Foreign Missions of the General Association, located at St. Louis. This Board makes its annual report to the General Association every October; but the following report is specially prepared for the Missionary Union.

All funds are to be designated by the donors to the Board, Home or Foreign, for which they are intended, and they are forwarded strictly according to that designation. They *must* be designated to either Home or Foreign Missions; but if the Board be not designated, the funds are divided between the two Home Boards (North and South) or the two Foreign Boards, at a ratio previously agreed on. The expense of the work is divided between the four Boards, at Boston, New York, Richmond, Atlanta, in proportion to receipts for each Board. The offerings from the woman's missionary societies also pass through my hands. These are always required to be designated, but are not charged with any part of the expenses.

Plan of co-operation.

I have had charge of this office since November, 1896, doing the work formerly done by two men, and during that time the total receipts from Missouri for Home and Foreign Missions have nearly doubled. My special effort has been to arouse the pastors and introduce system. But much remains to be done. Last year out of 1,862 churches (white) only 325 gave to State, Home, and Foreign Missions, and that number was a large increase over the previous year. I have been able to introduce the wheel plan in an improved form, and to have the woman's work put under a State committee of women, reporting to the General Association. The sectional friction which marred our cause in Missouri some years ago has entirely disappeared.

Gratifying progress.

My work for the last fiscal year may thus be summarized: Days of work, 365; days away from home, 138; churches visited, 90; conventions attended, 10; associations attended, 36; miles travelled, 29,475; addresses made, 166; letters sent out, 3,748; circular letters sent out, 52,000; columns of matter prepared for press, 158; pages of literature published, 1,017,500; pages of literature distributed, 2,540,420; money collected for Home Missions, $6,738.25; for Foreign Missions, $13,269.57; total, $20,007 82.

Statistical.

The financial statement for the Missionary Union is as follows:

	Churches	Sunday-schools	Y. P. Societies	Individuals	Total Donations	Legacies	Total for the Union	Woman's Societies	Grand Total
Totals, 1900–1901..	$1,456 31	$27 05	$17 76	$1,031 00	$2,532 12	.....	$2,532 12	$1,512 62	$4,044 74
Totals, 1899–1900..	1,738 13	.60	12 50	59 30	1,810 53	.....	1,810 53	1,076 45	2,886 98
Increase	.....	$26 45	$5 26	$971 70	$721 59	.....	$721 59	$436 17	$1,157 76
Decrease	$281 82	.....	.....	.....	.....	.....	.....	.....	.....

	Contributing Churches	Non-Contributing Churches	Total Churches	Total Pastors
1900–1901.....	97	1,318	1,862	950
1899–1900.....	55	1,157	1,832	1,000
Increase	42	161	.....	.....
Decrease.....	.....	.....	.....	.....

NOTE. — The non-contributing churches are those which did not contribute to Foreign Missions through any Board. In 1899–1900, besides the 55 churches contributing to the Missionary Union, 620 contributed through the Southern Baptist Convention; and in 1900–1901, 449 churches contributed to Foreign Missions through the S. B. C.

FOREIGN DEPARTMENT

BURMA

Our oldest mission interest holds steadfastly on its way. The story of the year is not marked by the startling incidents unhappily connected with certain other mission lands; but among intelligent friends of missions, interest in the work among the many peoples of Burma in no wise abates. The year's record gives encouragement in its statistical figures and in the less conspicuous marks of the growth which is promised for every plant planted by the Father. The work has its needs — such needs as are certain to result from healthful expansion. It has need of a working force more adequately recruited. The problem of filling the place of workers to whom relief must be given has been one presenting more than ordinary perplexity. The force of workers among the Burmese, as indicated last year, had become distressingly weakened, and conditions in the faculty of the college for a time awakened anxiety. Some relief has now been afforded, but needs remain which occasion earnest solicitude. The addition of ten men to our force in this field, so largely dependent upon the cultivation given by American Baptists, would mean an untold gain for the work.

Growth and needs.

Educational work in Burma maintains its interest and its importance. Desire for education grows apace. Of special interest is the opening of the high school at Mandalay, in Upper Burma, for which an increasingly valuable service is anticipated by its promoters both in raising the general level of education in Upper Burma and in serving as a feeder to the college.

Educational.

The college continues to surpass its own record. The need of an endowment for this swiftly-growing institution, whose work is so vitally related to the promotion of intelligence and Christian steadfastness in the Burman churches is increasingly pronounced. The opportunity thus afforded should appeal powerfully to those seeking wise investment for consecrated wealth. We trust that the time may be not far distant when the heart of the president of the college and those associated with him in his labors and aspirations may be cheered by the establishment of this noble institution upon a stable foundation.

Endowment needed.

The Karen and Burman seminaries at Insein continue their service to the churches. The appointment for the latter institution of a body of trustees representing all the races from which its students are drawn, it is believed will still further strengthen the hearty support which it is receiving.

The press has continued its important work. A reference New Testa-

ment, prepared by Dr. Cushing, is to be added to literature provided for the Shan people. One need of the press to which allusion was made a year ago has been met in the appointment of an assistant superintendent. The new press building is still to be provided. The entire force of missionaries agree in emphasizing this need as one claiming immediate attention.

The press.

The meeting of the conference at Rangoon in October last was made memorable by the adoption of a plan of advisory action in response to suggestions made by the Executive Committee. The unanimity with which that action was taken in view of the wide territory and the diversity of interests represented in the mission was truly remarkable. The result witnesses powerfully to the profound spirit of brotherhood existing among our workers. The representative committee appointed at the conference has performed its advisory work through the half-year with the most painstaking care and in the most impartial spirit.

As readers will observe, a new name appears in our list of mission stations in Burma. No ordinary considerations would have persuaded the committee to authorize the opening of a new work while provision for the care of existing interests was inadequate. But the case was one concerning which there could not be two opinions among those informed as to existing conditions. The time had come when the work, for which long years of preparatory labor among the Shan people had made ready, must be accepted or refused. Keng Tung, important in itself, is the key to the great Shan district to the North. With native workers prepared to undertake this work, and with a literature made ready for the use of the Shan people, the committee could not doubt as to the call of divine providence. Mr. Young's letter from the field indicates the favorable conditions surrounding this new work and the promise of large development in future days which it presents.

Keng Tung.

RANGOON — 1813

Burman. — Rev. John McGuire and Mrs. McGuire (in America), Miss Ruth W. Ranney, Miss Hattie Phinney, Miss Marie M. Coté, M. D., Miss Ella L. Chapman, Miss Emily M. Hanna, Mrs. Mary W. Burhoe.

Sgaw Karen. — Rev. A. E. Seagrave and Mrs. Seagrave (in America), Rev. Sumner R. Vinton, Mrs. Vinton, Mrs. J. H. Vinton, Miss Harriet N. Eastman.

Pwo Karen. — Mrs. Mary M. Rose, Miss Elizabeth Lawrence, Mrs. C. H. R. Elwell.

Telugu and Tamil. — Rev. W. F. Armstrong, Mrs. Armstrong (in America).

Baptist College. — Rev. J. N. Cushing, D. D., Mrs. Cushing (in America), Prof. L. E. Hicks and Mrs. Hicks (in America), Prof. E. B. Roach, Mrs. Roach, Rev. H. H. Tilbe, Mrs. Tilbe (in America), Rev. J. H. Randall, Mrs. Randall, Rev. W. A. Sharp and Mrs. Sharp (in America), Rev. J. F. Smith, Mrs. Smith, Rev. H. B. Benninghoff, Mrs. Benninghoff.

Mission Press. — Mr. Frank D. Phinney, and Mrs. Phinney (in America), Mr. Jas. L. Snyder, Mrs. Snyder.

English Church. — Rev. Albert Ehrgott, Mrs. Ehrgott.

Burman Department.

Churches, 10; members, 514; added by baptism, 25.

Report of Mr. McGuire:

"The steps in the development of the divine kingdom are centuries," it has been said. The close of the present year marks also the end of a century. Yet not a century of Protestant missions in Burma, for only a little more than four-score years have passed since Dr. Judson came to this land. Many steps in the development of the divine kingdom have been taken in that time. Christianity has been planted and it has taken root. Christian churches, Christian schools, Christian institutions of benevolence and philanthropy are here and are multiplying. The leaven goes constantly deeper. Believers steadily increase. The new century will witness great things for God in Burma.

Yet little change can be noted from year to year. Our work the past year has been much the same as in previous ones. More itinerating than usual has been done. During the rains, accompanied by native preachers, I visited the larger native towns (some of them of more than 10,000 population) and those places especially where there are churches or groups of Christians. In our travelling we made use of the steam launches, which from Rangoon as a centre go every day to all parts of the delta. Since the rains have ceased, I have travelled by boat, reaching the smaller villages and other places not easily accessible in the rains. The interest of the people is most encouraging. It is greater than at any time since I came to Rangoon. Miss Ranney and Miss Phinney, who have been on the field much longer than I, say that they have never seen such a spirit of inquiry before. If only the field could be properly worked, there is reason to hope that very many might be brought out for Christ. It is, however, much too large for the present force of workers. Do our utmost, and it is still impossible even once a year to reach all those who have claims upon us. The field ought to be divided and Maubin made the centre of a Burman work for the great Thongwa district.

Itinerating.

Laborers few.

Evangelistic effort, during the year, has been greatly hindered by sickness among the preachers. Four men, from one cause and another, have been laid aside most of the time. Saya Po Min, of the Tamangyi church, has died. He was a faithful man, but not strong in body. He had the love of his people and a good report among the heathen. His disease was consumption, and he suffered much, but bore it cheerfully. He was ready to go, and died in peace on the day before Christmas.

A Christian's death.

Among the churches there is not, either in spirituality or numbers, so great growth as I long to see. In a few cases I am unable to report any progress. The people seem cold, indifferent, and unwilling to sacrifice for the furtherance of the Gospel. In other places, however, a very different spirit prevails. The work is going forward and the outlook is promising. The church at Insein, encouraged and led by Mr. Thomas, have put up a building worth about Rs. 1,500. The brethren at Kawmhugyaung are now getting out timber for the erection of a building. They will be assisted in their undertaking by a native Christian woman who has made a donation for the purpose. The church at Tamangyi have pledged ninety baskets of paddy, half enough for the support of a preacher on that field. The Dedaye church have, at their own expense, put up a small building which answers the purposes both of meeting house and school. They have employed a teacher at Rs. 15 per month and opened a school for the benefit of their own children, whom as Christians they cannot see coming up in ignorance. The Lanmadaw and Kemen-

Signs of Christian growth.

dine churches together contributed about Rs. 200 for the Bible schools. There are instances of zeal among individual Christians also, which are very encouraging — one man, for years a leader of Buddhism in his village, now just as earnest for Christ and manifesting always in his walk and conversation a Christian humility most beautiful to see; a Christian family, the only believers in a large village, anxious to start a school and do what they can in that way to advance the truth; a man for seventeen years a Buddhist priest, working hard for more than a week, not asking or desiring any other reward for his labor than a copy of the word of God; a Christian woman contributing, according to a promise made last year, a sum of Rs. 250 for mission work on this field. Such are some of the more cheering features of the year among the churches.

There have been but twenty-five baptisms on the field this year, but I trust that most of those baptized are truly regenerate and will grow in grace and in a knowledge of the truth.

School work. At the Lanmadaw and Dalhousie street schools, especially at the former, a good year's work has been done. I have not myself had much time to give to them, but have made monthly examinations of the Bible work and have found the results satisfactory. Maung Ba Myaing, the head master at Lanmadaw, is a trustworthy man and a good teacher. The school's success is largely due to him. About two hundred pupils, or half of the whole number in the schools, have attended the Sunday-schools. In the Lanmadaw Sunday-school, Mrs. Randall rendered last year the same efficient help as during the preceding year.

New building needed. The time has now come when the building at Lanmadaw must be enlarged. The school has long been over-crowded and both teachers and pupils have worked at a great disadvantage on this account. The Government have frequently complained of this, and now require better accommodation for pupils within reasonable time, failing which they threaten loss of registration and withdrawal of grants in aid. This would mean the ruin of the school, for without the Government examinations, pupils would not attend. Half of the amount necessary for a building will be given by the Education Department. There is no better place in Rangoon for the building up of a large self-supporting primary school than Lanmadaw, and it is to be hoped that our part of a building grant may speedily be obtained.

Changes at Kemendine. At Kemendine, Miss Chapman, quite restored in health, took up her work again in May, Miss Craft going to Bassein to fill a gap in the Karen department. Miss Shinn remained until Mrs. Burhoe's arrival in October, rendering most efficient service. She then left to help Mr. and Mrs. Tribolet in the care of their large Burman school. Open-air evangelistic meetings have been held at Kemendine on Sunday evenings during the year, excepting in the rains.

Separation. In common with many other missionary brethren, it has been my lot to spend most of the past year alone. The condition of Mrs. McGuire's health was such that with our two children she was obliged to leave for the home land in March. Sickness and separation from those we love are the only trials worth mentioning in mission life, and for these we have both found God's grace sufficient.

Sgaw Karen Department.

Churches, 112; members, 7,019; added by baptism, 479.

Report of Mr. Seagrave:

The work of the Rangoon Sgaw Karen Mission has continued on the usual lines during the year. As I have been single-handed during most of the time, it has seemed impossible to do more than touch the work lightly at various points, but the momentum of these larger

missions, acquired in past years, and in some cases in past generations, compels progress and shapes its course as well.

A few new churches have been formed and old ones have been strengthened. Two churches, which through anomalous conditions had come into existence in the same village a number of years ago, have recently been united to form, we trust, one strong working church which shall be a witness to the truth, instead of proving, as in the past, a cause of reproach. We feel that the union was accomplished in answer to prayer. A number even up to the last were strongly opposed to the union, and at times it seemed that the difficulties were insuperable. We pressed persistently upon their attention, however, what we believed to be the will of God in the matter, and as they could not but admit the force of our arguments personal feeling had to yield. It was most cheering to witness the joy of visiting pastors and elders, who were present at our request, when the union was finally effected, and to hear the enthusiastic singing of the hymn, "He leadeth me," which followed. Pastors have been settled in a few churches which have been pastorless for a long time. We are now having a goodly number of young men from our field graduating from the Seminary from year to year. We hope soon to have our own field supplied and to be able to supply with workers, much more largely than hitherto, other needy fields. We feel that our mission should be a training field and source of supply for the regions beyond, and are endeavoring more and more to make it so.

Division healed

Increase in native workers.

Considerable interest has been manifested among the heathen population, and entrance has been made into a number of their villages. Some forty baptisms have occurred in one of these and a church will soon be formed there. Our Home Mission Society continues to employ a number of men among the heathen in our own field, while our churches still maintain the work in Meinlongyi, over the border in Siam. Although two men have died in the work there since its beginning in 1897, four men have been employed during the year. It was my privilege to visit that field very hurriedly in connection with a trip to the churches in northern Siam, during the last travelling season. We have confidence that the work there will soon yield permanent results, though no baptisms have as yet been reported.

Native mission work.

Rev. T. Thanbya has continued to render most efficient services as general evangelist throughout the whole field, and has been out among the people a large part of the time. His ability as a preacher and his sound judgment fit him exceptionally for this work, and have made his services indispensable to us in this field.

An efficient helper.

The numbers in the school have continued about as usual, though the results of the last examination were most discouraging. A great many changes in the teaching staff during the year, the return of Mr. H. J. Vinton to America with his mother and my own family in November, and my own absence touring, left the school without that constant supervision which is absolutely necessary to good work. In many respects our school has peculiar difficulties to meet. There is more of competition with other schools than is perhaps met in other stations, inasmuch as in Rangoon there is a strong government college and preparatory school, besides the S. P. G., municipal, and Catholic schools and our own Baptist college, all of which draw some of our pupils. It seems evident, too, that the competition tends to raise the standards of the schools, while the examinations are pronounced to be more stringent here than in some of the out-stations. As a result we shall find it necessary to pursue the course adopted in other schools, either to maintain more European teachers in the staff, or to devote much time to supervision of the work of our native teachers. The latter course could well employ the entire time of one man.

School work.

Work on the Memorial building was resumed during the year and Rs. 14,000 were spent in enclosing the main hall of the building, which will soon be in order for occupation. Indeed,

one public meeting was held in this room in connection with the last Convention meetings, — a general praise service for all races, — which was of a most inspiring character.

Vinton Memorial building.

We are still hopeful of resuming work again within a few months, and shall be glad when this beautiful and much needed building is completed. It has been no small burden, with increased contributions for all other objects of benevolence, to raise so much as has been required for this work.

The year is a red letter one for us as it has witnessed the return of Mr. Sumner Vinton with his wife to enter upon the work so nobly carried on by his father and grandfather. The welcome accorded him by the people who met him on his arrival, as well as by all the churches he has been able thus far to visit, has been most gratifying. The people have been looking for him and awaiting his return through all these years of preparation, and have occasionally addressed him on the subject of his return, reminding him that they confidently expected his taking up work among them in his father's place. Their hopes have at last been realized, and their welcome could not have been more genuine. We have every reason to anticipate a term of real progress in the work of this field, and with Mrs. J. H. Vinton again at her post, and Mr. Herbert Vinton assuming as hitherto a large part of the oversight of the school, in connection with the full time given by him to instruction in the class-room, we may look for improvement on all lines over the work of the past two, somewhat interrupted, years. We plan, on my return from the furlough which I am about to take, advanced work in several directions, where until now, undermanned as we have been, we have been able to do little more than hold our own and conserve the work already begun.

A welcome arrival.

A brighter outlook.

Pwo Karen Department

(Statistics not received.)

Since the death of the beloved Father Brayton, of whose life and work an account is elsewhere given, the work has remained under the care of Mrs. Rose and her associates.

Miss Lawrence writes of the prosperous school work:

On the 28th of January a class of six young women graduated from our Karen Woman's Bible School to go out to work among this people. Some weeks before the close of school I took this class out on Saturdays for practical training in Bible work. We would remain over Sunday in a Christian village, returning home on Monday. When heathen villages were near, we visited them to tell the Gospel story, and the class helped also in the Sunday-school, in the women and children's meetings, and in other ways, showing their desire to work as they knew how. At the close of school there were thirty-nine pupils, as the entrance class last year was large. The year has had much to encourage us in this work, but we have sadly missed dear Father Brayton, for he helped us so much in many ways.

Sunday visits.

Telugu and Tamil Department

Churches, 3; members, 477; added by baptism, 27.

Report of Mr. Armstrong:

The past year has been a good one. Although during the whole year, with the exception of the closing three weeks, I had the care of the Immanuel Church (our English speaking Baptist church) on my shoulders and heart in addition to my own proper work, yet the work has gone forward and prospered. To God be the praise; his favor has accomplished it.

Doubled labors.

Twenty-six have been baptized. Among them were two school-boys who, though they had suffered much persecution from their heathen relatives on account of their faith in Christ, yet gladly embraced the first opportunity offered by their reaching the legal age, and were openly baptized and took their place as Christians. We thank God that we have many such in our schools, who are only waiting till their opportunity comes in the same way. The culture of this young Christian work is a delightful task.

Made free indeed.

The moneys reported under the head of "native contributions" show that our people are doing well in the direction of self-support, but we are striving for yet better things along these lines.

A growing people.

The Indian population in Burma is increasing rapidly, and very shortly will become a very important element in the country. Indeed, it is that now. May we be faithful in fulfilling our trust to these peoples!

Rangoon Baptist College.

Number of pupils, 626. College church, members, 74; added by baptism, 12.

Report of Dr. Cushing, president:

This year has brought another change in the Normal Department. Rev. Mr. Sharp, after a year's excellent work, was obliged to take a furlough for his family. His place has been supplied by Rev. J. F. Smith. During the rains the health of Rev. Mr. Randall became seriously impaired, and he was compelled to take a vacation of six weeks at Myitkyina in Upper Burma. From this vacation he returned somewhat improved in health. It is with sincere regret that we look forward to the departure of Rev. Dr. Hicks on furlough next February. As for the present the college is dependent on America for its teaching staff, every necessity for a furlough brings great anxiety and care. In the college, specialists are needed and, as a rule, it is impossible to supply them from the missionary body in the country; and diversion elsewhere of the men especially fitted for the departments of the college would be liable to bring serious disaster by causing failure to meet the rigid university examinations.

Changes in faculty.

The new building, Duncan Hall, named in loving memory of Rev. S. W. Duncan, D.D., the wise and firm friend of the college, was opened in May, 1900. It contains nine rooms, eight of which are used for recitation purposes, and one for the library. At the opening of the academic year, there was a large influx of new pupils. The building was filled at once, and I have been obliged to avail myself another year of the kindness of Rev. Mr. Tilbe in allowing the basement of his house to be used for a portion of the school. What provision for future growth can be made is a problem. To a central institution like this, growth is indispensable. Any failure to provide for this involves a serious blow to its prosperity.

Buildings.

The enlargement of the laboratory and the erection of a gymnasium continue to be imperative needs. We have no place for regular drill under an instructor, especially during the rainy season whose months form the principal part of the academic year. I am sure that regular drill would be an immense help in securing the health of the school.

The number of pupils enrolled during the year and the number in actual attendance, Dec. 31, 1900, are shown in the following table:

Enrolment.

	Total enrolled.	Present number.
College	14	10
High School	83	75
Collegiate Middle School	215	201
Collegiate Primary School	331	303
Kindergarten	28	28
Pupils only taking the Normal	9	9
Total	680	626

Examinations.

The Calcutta University examinations were less successful than in former years. Five sat for the F. A. examination, and one passed. Twelve were presented for the University Entrance, and three passed. In the lower departments the results were rather better than usual.

Normal Department.

Ninety-three pupils have been enrolled in the Normal Department, but several have withdrawn on finding the course too difficult for them. Rev. Mr. Smith and the others in this department have carried on the work with success. In the teachers' test examination for the province, one of our pupils stood at the head of those who passed the Anglo-Vernacular Secondary Grade, and one took the Copleston prize, as standing highest among the successful candidates of the Vernacular Secondary Grade.

Kindergarten Department.

Miss E. M. Hanna has carried on this department with her usual success. She has also given a course of lectures on Kindergarten work to Normal students. Increased room is needed for Kindergarten work. The present quarters are too strait.

Athletics.

I have already mentioned the need of a gymnasium for systematic drill of the pupils. It would give healthy bodies, brighten up minds that get dull during the long, gloomy rainy season through the lack of physical exercise, and thereby directly contribute to success in study. Football, baseball, and cricket are encouraged, but they are necessarily confined to a small portion of the school, as the playgrounds are too limited in area to accommodate all. The annual college sports were attended by the Director of Public Instruction and were very successful. Some of the students also took prizes in the Burma Athletic Sports.

The annual exhibition was attended by His Honor the Lieutenant-Governor, Sir Frederic Fryer, who made a pleasant and appreciative address.

Under the training of Professor and Mrs. Roach, the choir has continued to render help and pleasure in our services.

The health of the school has been good. This is due to the excellent situation of the grounds, whose slight elevation affords good drainage during the rains. One student in the Junior University Entrance class died during the year. Maung Po Kin was the son of a preacher and an exemplary Christian lad. His illness was brief. Two days before he passed away, he said that he was ready and willing to go, if God called him. In his quiet Christian life he has left a good influence behind him.

Religious instruction.

This has been conducted in the same way as last year. The attendance at the Sunday-school has been 362. The statistics of the college church are as follows: baptized, 12; added by letter, 4; dismissed, 8; died, 2; present membership, 74.

Contributions.

The contributions for the year are: Sunday offerings, Rs. 230, 14 annas; Sunday-school collections, Rs. 29 and 6 pies; Indian famine collection, Rs. 117. Total, Rs. 376, annas 14, pies 6. Of these contributions, Rs. 117 went to the relief of the sufferers of famine in India, Rs. 86 to the Burma Baptist Missionary Convention, Rs. 63 for Sunday-school papers, Rs. 30 to the Burma Bible and Tract Society, and the rest for miscellaneous expenses.

Each year in the growth of the college makes more imperative the need of an endowment. Is there not some Christian brother to whom the Lord has given wealth, who will place this large and important institution on a permanent basis? Already it has prepared youth for the ministry and furnished many Christian teachers for our mission schools, as well as contributed a goodly number of educated laymen to the churches. Its usefulness has only begun. If it is properly fostered, it will have an influence for good over the large Baptist mission in Burma that can never be estimated. We must have Christian men in the ministry and as teachers who are thoroughly trained to meet the growing intelligence and education of the country. The British government will never do this for us. Its avowed policy will not allow that. If the Baptist and other denominations in America need colleges and theological seminaries, endowed by themselves, how much more does this great nation need such institutions for the preservation and growth of our quickly increasing Christian community. In this we can expect no help from the British government.

Need of endowment.

In connection with the Shan Literature Committee, I have translated many hymns and revised others, for the Shan hymn-book, especially during the long hot vacation season. I was also able to complete the manuscript for the press. About one-third of the hymn-book has been printed and stereotyped. I have also begun a Reference Shan New Testament. This work will occupy a considerable time.

Translation work.

Report of Professor Hicks:

The regular routine of my work has been much the same as in previous years. Having been authorized to take a furlough at the end of this my seventh year of service, it is natural to review the whole period. Although this institution has been in existence many years, it is only these last seven years that it has been doing actual college work. I have watched its vigorous growth with the keenest interest. Dr. Binney, its first president, fully recognized the importance of education in connection with missions. Half a century ago he recorded his belief that "Burma must be won for Christ by preaching; but the conquered territory must be held, and its resources developed, by a thorough and extensive system of Christian schools." Dr. Samson Talbot, of Denison University, said: "When a people become Christian they next call for education, and they will fall to those who furnish it for them."

A backward glance.

The wisest leaders in mission work have recognized the vital necessity of education in order that the churches may have intelligent and well-trained pastors, and strong, reliable leaders among the lay members. In the system of Christian schools thus required, the college is the heart. It gives unity, permanence, and vitality to the whole system. To it the station schools must look for trained teachers, and models of instruction and discipline. While all this is true of missionary countries in general, it is most emphatically true of Burma, the banner province of the Indian empire. It is a fertile and prosperous region, with an enterprising and intelligent population. Unlike most of the provinces of India, it is not overcrowded with people. Its agricultural and mineral resources are just beginning to be developed. Less than one-fourth of its tillable land is now occupied and cultivated. It pays into the imperial treasury for the benefit of less fortunate provinces a surplus revenue of ten millions of dollars annually. Its people are eager for education. Our Christian converts, more temperate, frugal, and industrious than their heathen neighbors, are sure to take the lead in the development of Burma's natural resources. Their children will seek the best education attainable. If we do not furnish it they will go elsewhere, and many of the brightest of them will be lost to us, and lost to the cause of Christianity. Infidel and agnostic influences will sap the foundations of their faith

Educational work — why needed.

if they are not kept under Christian training during the critical, formative stage of mental growth.

The college is now doing excellent service, and its future is hopeful But in a flourishing province, rapidly developing its industrial resources and its system of education, this institution must also grow; else it will become moribund, feeble, and inadequate to its destiny as the head of the Baptist educational system of Burma. That which is fairly adequate to-day will not be adequate a few years hence. We shall soon need more professors in order that we may offer the B.A. degree. We need at once a good general library and a technical library in each department. We need substantial, permanent, commodious buildings. We need separate laboratories for physics and chemistry, and laboratories for pupils to perform experiments for themselves. We need illustrative collections of botanical, zoölogical, and geological specimens. The greatest need of all is endowment. That alone will bring the other needful things, and ensure the permanent existence of the college as an institution able to fill its proper place, meet all legitimate demands of Christian converts for higher education, and fulfil its grand destiny in holding and developing the ground won by evangelization.

Larger resources a necessity.

Report of Professor Roach:

I have no special report of my work to send in at this time. It would be only a repetition of what I have sent in in other years, with scarce a variation in any particular.

I have personally many things to be thankful for, among which might be mentioned my good health, which has enabled me to go through the year without a break; pleasant relations with students and my brethren in the work; and the growth of the college, both in numbers and in the regard in which it appears to be held by all who are interested in our work in Burma. May this advance continue until the college is in a position to be the power for good that it ought to be.

Personal.

Report of Professor Tilbe:

A re-reading of my last year's report would very nearly suffice for this year. The routine of school work varies little from year to year.

In Pâli I have had the Junior and Senior First Arts Classes, as usual. The boys have done good work; and in the last F. A. examinations all who were presented passed in Pâli. have also completed and published a small text-book on Buddhism for use in my classes. Like the Pâli Grammar, published last year, this work proves very helpful in preparing for the examinations.

Class-room and translation work.

In English I have continued my work with the Junior and Senior Entrance Classes. This is much less satisfactory work. English proves exceedingly difficult for these boys. In the entrance examination the per cent. of passes was smaller than at any time since I have been here, although I believed my boys to be better prepared than any class I had before sent up. In such cases one is tempted to feel that the marking is not absolutely fair.

In religious work I have continued to take my regular turn in the preaching in the college church, have taught my class in Sunday-school, and have used such opportunities as I have found for private influence with the boys of my class — nearly one hundred of whom I am thus constantly meeting. I have also, for a part of the year, taught the Sunday school teachers on Thursday nights in preparation for the following Sundays.

Religious work.

The separation from my family has been hard to bear, but at the same time it has brought some special blessings of its own. The Lord has abundantly redeemed his promises. There has been some sickness in my family in America that has caused

Personal.

me some anxiety, but the Lord has graciously restored. My own health has been excellent.

Need of endowment.

Our work is steadily growing in both magnitude and importance. We need more room and better equipment. We especially need an adequate endowment. Just now we are facing a crisis in threatened changes in the Faculty; but I believe the Lord, whose work it is, will provide as seems good in his own loving wisdom, and that through such provision our work in the college and the wider work in the whole mission will be blessed.

Report of Professor Randall:

A trial of faith.

"All things work together for good to them that love God." If the missionary fully relies upon this he is carried through many questions which would otherwise be very perplexing. Sometimes the truth of the apostolic statement cannot be seen save through the eye of faith.

During the first part of the year I carried on my regular work; taught the Senior and Junior F. A. classes in English, the eighth and ninth standard classes in history; taught my Sunday-school class, directed the English Christian Endeavor Society, and took my turn in preaching in the college chapel.

In September, I was compelled to give up all work except my class-room teaching on account of failure in health. In October, I had to choose between an immediate rest or a complete breakdown. Through the kindness of my colleagues I was enabled to take the rest and was greatly improved by it. However, my physician has again ordered me to go to America at the close of this year. I have thought best to try to continue my work, but the prospect of being able to endure another rainy season in Rangoon is not bright.

Ill-health.

Conversion of pupil.

Although my work has been broken so much during the year, yet there are things for which I can rejoice; one thing especially. A member of my Sunday-school class who entered school this year, a Buddhist, has been baptized. "Cast thy bread upon the waters, for thou shalt find it after many days."

Report of Professor Smith (Normal Department):

Before his departure for America, Mr. Sharp introduced me to the Normal classes and the work of the department, but I did little actual work therein until the opening of the new school year in May. At that time I assumed full charge of the three classes of Anglo-Vernacular secondary grade and have conducted them through the year. Miss Hanna has assisted me by giving a course of lectures on "Principles of Kindergarten Training" to the middle class.

The year's record.

I have attempted some supervision of the work of the Anglo-Vernacular primary grade, but ignorance of the vernacular and the pressure of my own class-room work have prevented me from doing what needed to be done in this direction.

I have also attempted, under similar disadvantages, some supervision of the primary school. The experience of the past year will enable me, I trust, to develop the work along these two lines more efficiently next year.

My own class work has, on the whole, been encouraging. In general the pupils under my care have done faithful and conscientious work. My chief difficulty has been to present new ideas in such a way that the minds of the pupils can grasp them. I have not had sufficient opportunity to acquire a working knowledge of Burmese, and as for understanding the processes of the Oriental mind, one does not do it in a twelvemonth.

Too large a proportion of the entering class were so deficient in English, particularly the

interpretation of English, that it was impossible for them to do the work required in this department.

My classes have numbered as follows:

Enrolment.

Junior year, 19, 2 of whom dropped out before the examination.
Middle year, 7.
Senior year, 9.

Religious work.

In addition to my Normal work I have taken my turn in the chapel preaching on Sundays, taught the Eurasian Sunday-school class, and conducted a Sunday evening service for the Eurasian boys each week.

I have also had a more or less vigilant watchcare over the Eurasian dormitory during the year.

Mission Press

We are glad to present the following statement as to the work of the Burman press — a work not recognized in tabulated statement of spiritual results in missionary work, but which is of incalculable service in supplying the peoples of the many races of Burma with the Word of God translated into their own tongue, and with helpful religious literature. The press also conducts a general publishing department by which almost the entire expense of its management is met, thus permitting the furnishing of religious literature at greatly reduced cost.

Mr. Phinney, the superintendent, writes:

The work of the mission press in Rangoon has gone on steadily during the past year, the number of employees reaching one hundred and fifty, and the total business done amounting to $65,000. This is the largest number of employees ever on the pay-roll, and the business done is 10 per cent. more than that of the preceding year.

The Scriptures published.

The first work of the press is that of scripture printing and selling. In Burmese (translations by Dr. Judson), new editions of the gospels by Matthew and Luke have been printed, and a new edition of the gospel of John is in preparation. An edition of the Psalms has been stereotyped and work is well advanced upon the book of Proverbs. In Sgaw Karen the stereotyping of a revised edition of the reference Testament has been begun, the type for references having been cast from matrices made in New York. A revised edition of Dr. Cushing's Shan New Testament, with references, is to be taken in hand at once, the matrices having been received just at the close of the year.

Commentaries.

In general religious literature, the most noteworthy books finished during the year are a revised edition, stereotyped, of Dr. Smith's translation of the Annotations on the New Testament, six hundred and forty-seven pages, royal octavo; and a first edition of Dr. Cross' Commentary on the Revelation. This work completes a series of Commentaries on the New Testament from Romans to the Revelation in five volumes.

New equipment.

During the year a new power-saw and a router have been added to the stereotyping department, for better and more economical work, and three well-worn presses have been sold, their places being filled with an equal number of the best presses made in America.

In January of this present year the writer, with Mrs. Phinney, were ordered home by

physicians on account of ill-health, and arrived in Boston May 1. Professor Roach, of the Rangoon Baptist College, has assumed charge of the finances of the press and the treasury, and Mr. J. L. Snyder, of New York, has been sent out as assistant-superintendent to take charge of the practical work of the press.

The superintendency.

During the past nineteen years the press has invested its earnings in new machinery, type, and appliances, and in building up a school-book, publishing and stationary business for the benefit of the ever growing work of our mission in Burma. It is a cause for continual regret that it cannot do more still for the churches at large in that country. New buildings are sorely needed, as those now occupied are in a sad state of decay, and are greatly over-crowded with workmen and with stock. As the earnings of the press are used to promote its work for the people, no funds are available from this source for meeting this urgent need.

Service and need.

Immanuel (English) Baptist Church.

Mr. Ehrgott reached Burma at the close of last fall, relieving Mr. Armstrong, who had cared for this work in addition to his other taxing duties. Mr. Ehrgott writes:

About a year ago the former pastor, Rev. W. F. Gray, rejoined his family in America. Throughout the interim in the pastorate the Rev. W. F. Armstrong, in addition to his already extensive work among the Tamils and Telugus, acted as pastor with most acceptable effect.

A brief outline of the scope of this branch of missionary endeavor will no doubt be informing to some.

The church is a commodious structure erected on one of the best street corners in the heart of Rangoon, a city of a cosmopolitan population, numbering two hundred thousand. Two spires in the same neighborhood rising from two different buildings over against each other, tell the story. They are the spires respectively of the Baptist church and the Buddhist pagoda. The one stands for "The Light of the World," the other for "The Blight of Asia."

Church edifice.

The Baptist church ministers primarily to the Eurasians, a class of people ever growing more numerous and influential. They are the children of European-Asiatic parentage. They adopt European customs and speak English. Opportunity is also given here for all other English-speaking people to hear the gospel. Clerks from European shops and soldiers from the army attend here.

Constituency reached.

House to house visitation is carried on by the pastor and his wife. At every preaching service natives are present, Burmans, Karens, and Tamils, who have acquired enough English to understand the message.

The usual public preaching, prayer and praise, and Sunday-school services are regularly observed. Already there is a marked growth in attendance. Applicants for baptism are carefully held back until satisfactory evidence is given of their heart acceptance of Christ Jesus.

Character of work.

This church also offers a place of regular public worship for the large number of our own missionaries in and about Rangoon. Not less than thirty of these avail themselves of this opportunity. Thus we are in touch, by way of prayer and the spiritual stimulus afforded these fellow-workers, with all the vast evangelistic and educational endeavor they represent.

A weekly paper, "Good Cheer," is published for church news, daily Bible readings, a cycle of prayer and gospel messages.

The pastor conducts a gospel meeting among the soldiers once a week. During the

absence of Rev. John McGuire he expects to have general oversight of the two Burman schools in Rangoon.

Work for Chinese.

The Chinese Mission, under the general charge of the Immanuel Church, with Rev. Ah Leon as pastor, is doing effective work in the midst of a large Chinese population. A branch Sunday-school is conducted in the cantonment among the children of the soldiers. Members of the Immanuel Church are actively indentified with the Rangoon Y.M.C.A. and Y.W.C.A. Systematic effort is being made to render this church entirely self-supporting.

INSEIN — 1889

Karen Theological Seminary. — Rev. D. A. W. Smith, D.D., president, Mrs. Smith.

Burman Theological Seminary. — Rev. F. H. Eveleth, D.D., president, and Mrs. Eveleth (in America), Rev. W. F. Thomas, Mrs. Thomas.

The Karen Seminary.

Number of pupils, 118.

Report of Dr. Smith:

New rule of admission.

The fifty-sixth year of the Karen Theological Seminary has had nothing special to mark it from other years, unless it be the going into effect for the first time of the rule requiring that candidates for admission shall have passed the sixth standard, or its equivalent. The attendance has undoubtedly been affected somewhat by this rule, and would have been still more seriously affected had the rule been rigidly enforced. As a matter of fact, great deference has been paid to the opinion of the missionaries from whom the candidates have come. When, in their opinion, the time had come for a young man to leave the mission-school, even though he may not have passed the sixth standard, I have felt it my duty to receive him; and this has been made easy by the fact that the course of study in the seminary has not been advanced to correspond with the rule for advanced requirements. And it is my opinion that while the station schools are becoming more and more exclusively Anglo-vernacular, and while comparatively few of the village schools, which are exclusively vernacular, teach beyond the fifth standard, the raising of the standard of admission endangers the exclusion from the benefits of the seminary of an important class of young men, who have, up to the present time, formed the bulk of the native ministry.

Less educated not to be neglected.

While providing for the more highly educated Anglo-vernacular students, we must not lose sight of the needs of the more poorly educated vernaculars. It would almost seem as if a distinction should be made between these two classes, both in the terms of admission to the seminary, and in their subsequent course of study. A beginning in this direction has already been made by the three years' special course referred to in the last year's report, which includes the study of Greek as an elective for those who are prepared to undertake it. For these it might be wise to raise the standard still higher, and to lower it again for the purely vernaculars.

Anglo-Vernacular department.

The Anglo-Vernacular Department, which was inaugurated in 1899, and which is designed for First Arts graduates of the college, received no new accessions during the past year. From the nature of the case, the candidates for this course must always be comparatively few, but it will be an occasion of deep regret if, notwithstanding the sacrifice of personal interest referred to in Dr. Eveleth's paper read in Detroit at the Anniversaries in May, one or two at least are not found each year ready to enter a service which has such splendid compensations as the Christian ministry. The failure of candidates for the past year, while regrettable on other grounds, has been a blessing, in view of our short-handedness consequent upon the continued absence on furlough of Dr. Eveleth.

On the 30th of January a class of twenty-six was graduated with the customary exercises. Of these twenty-six, two were elderly men who had taken a partial course. The seminary is always glad to receive pastors for a longer or shorter course of study, though the demand for such supplementary courses of study for the ministry is more fully met now than formerly by the annual classes for a month's Bible study, which have been established by most of the Karen missionaries in their several stations.

Recent graduates.

Of the twenty-four full-course graduates, sixteen already have engagements, and six of the remaining eight have calls under consideration. Two go as missionaries to the Chins, and probably one to the Shans.

The entering class numbered twenty-eight, of whom one had passed the seventh Anglo-vernacular standard, seven the sixth, eleven the fifth, two the third, and two no standard, not having studied in government inspected schools. Those who had passed by the lower standards were received on the judgment of the missionaries from whose fields they came, and at their special request. The lowest age at which students were received (the minimum age at which a student *can* be received) was eighteen, two being received at this age, one of whom had passed the seventh Anglo-vernacular standard. The oldest received, twenty-eight years of age, had passed only the fourth vernacular. The average age of the class was twenty-two.

Entering class.

The contribution of the Karen churches for support of the seminary, while they fall short by eight hundred rupees of what two annas per member would yield, have exceeded a little those of any former year. They are distributed among the districts as follows: Rangoon, Rs. 719–7–3; Moulmein, Rs. 145–8–9; Tavoy, Rs. 88–14–6; Bassein Sgaw, Rs. 1060; Bassein Pwo, Rs. 145–14–8; Henzada, Rs. 420–0–9; Toungoo Paku, Rs. 254–9; Toungoo Bgai, Rs. 158–6–9; Shwegyin, Rs. 234–13–6; Tharrawaddy, Rs. 130; Maubin, Rs. 67–8; Northern Siam, Rs. 35–3. Total Rs. 3460, 6 annas, 2 pies.

Native support of seminary.

Mr. Thomas who, while caring for the Burman students, has rendered some assistance in the Karen Seminary, writes:

Another year has passed in the vain effort to do well the work of more than one missionary. We had fondly cherished the hope of being relieved from some of this work in the course of the year by the return of Dr. and Mrs. Eveleth, which, however, has again had to be postponed, though not, we trust, for more than another year. Meanwhile the Tharrawaddy Karen Mission, and other extraneous demands on limited time and strength, have still farther reduced our capacity to serve the different departments of the institution as we should like to have done. We cannot but reiterate the hope that the close of another year will see the seminary relieved of the care of so distant a field as the Tharrawaddy Karen Mission which by that time will be within shorter railroad distance of another Karen Mission. Meanwhile, all the time I have been able to give to the Karen department of the work has been an hour a week with each of the four classes in standard Burmese tracts, which will, we trust, not only prepare the way to more active evangelistic efforts for the Burmese on the part of our Karen ministry, but also help to remove the language difficulty which seems to be the only insuperable barrier in the way of a closer union of the two institutions.

Multiplied labors.

Classes in Burman.

The Burman Seminary.

Number of pupils, 38.

Mr. Thomas continues his report:

This work, has, of course, consumed the bulk of our time and strength, as we have given two hours a day to class-room work, besides attending as best we could to its other multi-

farious demands on us. As heretofore, we are still hampered by lack of proper class-room accommodation and a teaching staff adequate for the desirable four years' course of study, such as we trust may be afforded Dr. Eveleth on his return.

Needs.

Even with our limited accommodation, however, we have this year enrolled the same number of students, thirty-eight, which we had last year. Twelve, or nearly one-third of these, are Burmese, while most of the remainder are Chins, Shans, or from other races entirely dependent on this institution for such training. We have just graduated twelve, the largest class that has thus far left us. Six of them, three Burmans and three Chins, were from Sandoway. Two of these Burmans accompany Brother Davenport to his new field in Upper Burma, while another Burman, with one of our Karen graduates, is volunteering for Brother Mosier's field in return for the invaluable loan made by the Prome Mission of Pastor Tha Din to the seminary. The remaining graduates revert to needy portions of their own missions in Thayetmyo and elsewhere.

Nationality of pupils.

Recent graduates.

With the appointment of natives as well as missionary trustees for this department, according to the plan previously adopted for the Karen institution, it is hoped that their combined wisdom may devise ways to induce more of the worthy Burmese youths and those of other races to avail themselves of the opportunities here afforded to students for the Christian ministry, and thus supply the sorely needed native evangelizing agency in Burmese.

New Board of trustees.

English Department (affiliated with both institutions).

While the English department proper could not well be smaller (only one pupil being qualified to take the whole course), this "lone star" of the course is joined by five others whose attainments in English admit of their uniting with him in a three years' course in New Testament Greek. Besides his attendance at this class, I have also met this pupil, Maung Po, an hour a day during the year for the study of Dr. Hovey's "Manual of Theology and Ethics." In addition to these classes he is also taking a thorough vernacular course in the Karen Bible, as it is deemed imperative that all graduates of this institution should above all else be familiar with the Scriptures in their own language.

Pupils and courses.

MOULMEIN — 1827

Burman. — Rev. E. O. Stevens, D.D., Mrs. Stevens, Mrs. Laura Crawley (in America), Miss Susie E. Haswell (in America), Miss Martha Sheldon (in America), Miss M. Elizabeth Carr (in America), Miss Lydia M. Dyer (in America), Miss Agnes Whitehead, Miss Lisbeth B. Hughes.

Karen. — Rev. Walter Bushell, Mrs. Bushell, Rev. Wm. C. Calder and Mrs. Calder (in America), Miss E. J. Taylor (in America).

English Church. — Rev. F. D Crawley, Mrs. Crawley (in England).

Eurasian Home. — Miss Sarah R. Slater.

Burman Department.

Churches, 4; members, 406; added by baptism, 22.

Dr. and Mrs. Stevens, after a prolonged absence, due to the critical illness of Dr. Stevens, returned to Moulmein in November.

Rev. Ernest Grigg, who cared for the work in the absence of Dr. Stevens, writes as follows:

At the request of Rev. Dr. Stevens, to whom I made over charge of the station on December 7, I write the annual report.

Amherst, 80 scholars; Bilugyun, 55; Mudon, 90; Thaton, 38; Dainwunkwin, 30; Kawbein, 55; Central Boys' School, 153. Total, 7 schools and 500 pupils. I deeply regret that, owing to the indifference of parents and the difficulty of securing a suitable teacher, the purely Talaing school in Kamawet has been closed for an entire year.

Schools.

A married Burmese Christian woman without mission help opened a second school in Dainwunkwin, paying 15 rupees a month rent, and in four months had over 100 scholars and an English department. She charged one-half a cent daily per pupil in the vernacular, and one cent a day in the Anglo-vernacular department. The Scriptures and hymn-singing are daily taught, and a flourishing Sunday-school with an attendance of sixty under the superintendence of Sayah Ah Pan established. There is not a Christian scholar in the school. It is quite probable that the old school may be discontinued and this new school be made a fourth standard Anglo-vernacular branch of the A. B. M. Boys' School. In all these schools work is begun under the incense of prayer; the holy Bible is daily taught, yet almost all the pupils remain unchanged in their attitude towards the Saviour. We need a baptism of the Holy Ghost and of fire in our schools. Teachers become woefully indifferent, teach the Bible mechanically, and rarely endeavor to lead individual scholars to Christ.

Scores of gospel leaflets have been given out by me from the gharry window when driving along the road; hundreds of tracts have been distributed among those who promised to carefully read their contents; very many people have been pointed to the Lamb of God; on open verandas to groups of from ten to one hundred God's plan of redemption has been unfolded. The magic-lantern and Bible picture rolls have been pressed into the service of the Master, that through eye-gate, as well as through ear-gate, saving truths may be carried into mind and heart.

Evangelistic work.

Amherst, Kamawet, and Moulmein have had some additions. May all who were baptized this last year be kept by divine power and form part of the countless multitude whom St. John foresaw in apocalyptic vision. I firmly believe that wherever ten true Christians can be found a church should be organized with pastor and deacons. Some members living at a distance from their mother church wished to have the Lord's supper in their village. I discouraged this, but encouraged them to strive and gather as many as ten Christians and have a New Testament church of their own.

Church work.

Quarterly visits have been made by me to historic Amherst during Miss Haswell's furlough. The soil is rocky. Common gratitude for what Miss Haswell has done for them medically in seasons of widespread and malignant sickness, should have caused the people to come to the church services, but they are intensely selfish, ignorant, and hardened in sin. From house to house we have gone conversing on holy realities and inviting to the services, but they remain outwardly unmoved. From ten to twenty-five is the average congregation, and forty the average number at Sunday-school. Eighty scholars daily sing Jehovah's praises in the school and receive excellent instruction, but remain wedded to heathenism. Two were baptized during the year. There are about fifteen resident and nine non-resident members. The church is again without a pastor. Please intercede in behalf of the work in Amherst, where lie the ashes of Mrs. Judson.

Amherst.

At Thaton the Karen and Burmese houses are both rented. There is still no prospect of a missionary being sent to this growing town of 7,000 inhabitants, the centre of a field 800 miles square. The Romanists have begun work. The (Shan) Kelly memorial chapel is the church home for twenty-two members. A missionary should be sent to Thaton at once.

Thaton.

There have been six Sunday-schools carried on during the greater part of the year. By example and precept we seek to have the teachers prepare their lessons at home, and then leave their lesson helps and bring only their Bibles to the class. The great majority, however, persist in teaching from the lesson helps. Mrs.

Sunday-schools.

Grigg had a beautiful and intelligent girls' Bible class of sixteen young women who searched and studied the Scriptures, and were an inspiration to their teacher. It was hard to give up the class. Fully three hundred have gathered in these six schools weekly. Surely there will be a harvest to His glory some day.

God has wonderfully restored Dr. Stevens, after he had undergone the most critical operations, and has enabled him to return to this historic field to which he is deeply attached. We have given back our stewardship into his experienced hands, and after two and a half busy happy years in Sunday-schools, day-schools, evangelistic work, English work, and work among the lepers, we turn our faces towards our new field of labor in Thayetmyo with the earnest prayer that God may bless abundantly Dr. and Mrs. Stevens and the Moulmein field.

Return of Dr. Stevens.

Karen Department.

Churches, 22; members, 1,939; added by baptism, 125.

Report of Mr. Bushell:

Our association was held this year at the end of January, in the village of Ko-do-Ko, on the Salwin river. We had very good meetings throughout the whole three days, and the result will be, no doubt, a stimulus to the workers.

Referring to our Home Mission Work at Kawkereik spoken of in my last year's report, I am glad to say that we have established a good foundation for future work, if we have done nothing else. We have now a good building, to be used as chapel and school-house; another as dwelling-house, in which the evangelist and his wife, as well as the school teacher and his wife, reside.

Home mission work.

The school there has been in session ever since last May, with about fifty scholars on the roll. These scholars are of all races, Karens, Burmese, natives of India, and a mixture of all. We have a good Christian teacher as head teacher, and he has been assisted during the past year by one of the graduates of the Karen Woman's Bible School at Rangoon. The evangelist has been active in the school, and in the section of country round about. One Karen woman has already been baptized; her husband and several others are regular attendants at the religious services of the Sabbath. I hope, during my visit there next month, to baptize those who are prepared. The work is carried on almost entirely by money collected on the field.

School work.

Another item of interest in the year just passed is an accession of strength to our workers. Two of the full graduates and one of the partial graduates who left the seminary last January belong to this field. The man last mentioned, being used to mountain travel, was sent at once by our Home Mission Society to work among the Karens, who are found among the mountains on both sides the frontier in British and Siamese territory. We have now two men working there.

New recruits.

One of the full graduates has been called to act as pastor of his own church, and the other I have called to be my assistant to take the place of Th-ra Paw-M-Law, who died from cholera two years ago. These two young men were both brought up in this Station School during Miss Taylor's administration. They manifest an excellent Christian spirit, and give unusual promise of usefulness. Let it be a subject of prayer by our co-laborers in America, that this promise may be more than fulfilled.

The year has been one of steady, quiet work, in which stakes have been strengthened and roots deepened. We have had discouragements to encounter and difficulties to overcome, yet we and our fellow-laborers can truly thank God and take courage because we *know* that progress has been made.

Quiet advancement.

TAVOY — 1828

Burman. — Rev. H. W. Hale, Mrs. Hale.
Karen. — Rev. H. Morrow, Mrs. Morrow, Miss M. M. Larsh.

Burman Department

Churches, 1; members, 23; added by baptism, .

No report has been received from Mr. Hale. A letter received a little time since speaks of interruptions in the school work through the prevalence of an epidemic, but of general prosperity.

Karen Department.

Churches, 23; members, 1,149; added by baptism, 30.

Report of Mr. Morrow:

The first year after our return from furlough has not been marked by what we dare call success. The town school, always the chief work in our station, was at the beginning of the year far from satisfactory. Nor was discipline an easy matter under the circumstances. Many of the more mature pupils had been either sent or allowed to go to other schools, and a large number of new and untrained children had come in who needed the influence and example of older pupils in their habits of study as well as in their conduct. To have an orderly, Christian school in Burma there must be a body of strong Christian pupils to give tone and character to the school. For this reason, with many others that could be named, our station schools should be in the highest state of efficiency. All the education necessary in our work of propagating the religion of Christ among these people should and can be obtained in our invaluable station schools. Before the end of the year a change for the better was clearly noticeable. A large number requested baptism and eleven were received.

The town school.

At the beginning of the year our health was not very firm, but fortunately Miss Larsh was able to come to our assistance and rendered excellent service. Greatly improved health encourages us to hope for better things in the days to come. Each class of pupils is, as a rule, better material to work on than the preceding.

Improved health.

About the condition of the jungle churches and the religious condition of the Karens generally much could be said. For many years we, with others, have felt the need of spiritual religion among these people. The first ingatherings among the Karens were doubtless due in some measure to the desire on the part of this people to gain the assistance of missionaries in their trouble with the Burmans and to win their cases in the courts; and the missionaries of those days were unacquainted with the deceit and falseness of the heathen. But the baptism of persons with no spiritual conviction or knowledge has gone on. I often think there is the greatest danger of another false system of Christianity developing among the Karens. They are now much less dependent on the help of the missionary or the native pastor than a few years ago, and some confess that when they were baptized they purposely deceived. Nor are the ordained preachers entirely to blame. Many are adepts in deceit. I use all the care I am capable of, yet some of the worst characters in Tavoy district are a few I have baptized.

Spiritual need.

But in this there is some change. The pastors are seeking more light in their own souls. The ability of some to read easy English books on the subject of spiritual religion is having an influence for good. We are at present urging this point in our teaching and worship. We need missionaries, preachers, members of our churches

Hopeful signs.

filled with the Spirit, in order to awaken the heathen. From their ranks, so far as I know, not one has been gained during the past year. We hope and pray for better things.

BASSEIN — 1840

Burman. — Rev. E. Tribolet and Mrs. Tribolet, Miss J. G. Shinn.
Sgaw Karen.— Rev. C. A. Nichols, Mrs. Nichols (in America), Miss Isabella Watson (in America), Miss Julia G. Craft, Miss E. E. Scott.
Pwo Karen. — Rev. L. W. Cronkhite, Mrs. Cronkhite (in America), Miss Louise E. Tschirch (in America), Miss Johanna Anderson.

Burman Department.

Churches, 4; members, 171; added by baptism, 21.

Report of Mr. Tribolet:

A welcome occasion.

The great event of the past year was the arrival of Miss Shinn to take charge of our Station School. For years we have been looking for just such a helper for our Christian boys and girls — who are to be our teachers and preachers in this wonderfully fertile and rapidly developing section of Burma. I am now free once more, after six years' interruption, to devote the best parts of the year to preaching and travelling, and I mean to improve the opportunity. Signs are not wanting of deeper interest among the Burmans; tracts defending Buddhism are forthcoming; there is talk of a Buddhist printing press. Buddhist literature is slowly increasing. Sects are on the increase, that infallible sign of intellectual ferment. Our section of the country has hardly gotten into that current of new movements which will sweep away the accumulated superstitions of Asia. We hope much, however, from the Bassein Henzada railway to bring our people into closer contact with the busy outside world.

Unrest among Burmans.

Reorganization.

During the year we have been forming our scattered members into four churches, and only such as have actually expressed a desire to join any of our four churches will be included in our list of members. So don't let our new membership list disturb you, for there is such a thing as a glorious revival when half the church members are excluded. We hope to form the four churches into a Bassein Burman Association, for we have long felt our connection with the Pegu association, practically covering the delta, an unsatisfactory arrangement. Our members ought to meet once a year to discuss the needs of our own field.

Advance movements.

During the year a house was purchased for a school at Kyaungon, where one of our boys has gathered twenty-five children. The house will also serve the needs of a preacher for that rich neighborhood. Half an acre of land was finally purchased at Myaungmya, headquarters of the new district; we hope to report a school on this site next year. At Wakema, where the school has had so many ups and downs, we are now virtually self-supporting, with ninety-two pupils on the rolls. The Wakema church is also self-supporting. A new site of two hundred and fifty square feet has been acquired in this steadily growing village, which, in spite of its frequent fires, goes right ahead substituting teak for common jungle wood and shingles for thatch, signs of the same prosperity being everywhere apparent throughout the villages and towns of our field. Further house sites will be acquired in a few more important villages as funds permit.

As among Karens, schools are the best evangelizing agencies. We would start schools, and Christian schools too, at Ngathaigyaung, Kyunmange, Maulmeingyun, Myaungmya, all important centres if only we had competent men of backbone and character. We had hoped at one time that the 3,000 Christian Karens of our field, with their scores of large chapels,

their 150 pastors, scores of evangelists, hundreds of young men trained in the Bassein schools, would be instruments in God's hands to teach and preach among the Burmans in the highways and byways, in the mountain regions of the Arakan Yoma and along the seacoast villages; but somehow these hopes have not yet been realized. Our Karen brethren are slowly gravitating toward the larger centres, obtaining government positions, clerkships, becoming lawyers, merchants, paddy brokers, etc., and thus forming nuclei for future town churches. Every Karen lover of God's kingdom should acquaint himself with the Burman religious literature.

A work for Karens.

Our Bassein church has steadily increased in membership; pays its pastor Rs. 40 per month, has sent Rs. 40 to the convention for home missions, Rs. 50 toward the erection of a building for our Burman Bible women, Rs. 40 for support of our Bible women while at school, Rs. 52 for the school's boarding department, and Rs. 55 for the famine fund; maintains four Sunday-schools in town and has a vigorous Endeavor Society.

The Bassein church.

To make our Station school the power it should be for so large and populous and fast developing section of this rich province, we need a building for our new lady helper; to this building should be added a girls' dormitory, where girls of our Christian, as well as girls from influential non-Christian, families could find a home. The boarding department should be remodelled; houses should be built that some of our teachers may reside within the mission premises; perhaps a separate fourth standard school for girls, both Burman and Euresian, might with advantage be established. Rs. 25,000 of American money must yet be invested in the Bassein Burman Mission before it can be expected to do its appointed work.

Needs.

Sgaw Karen Department.

Churches, 112; members, 10,827; added by baptism, 492.

Report of Mr. Nichols:

Throughout the year I have kept up my visits among the churches and heathen villages. On many of these trips I have had the coöperation of some of our best pastors and other workers, which has not only been to the advantage of the people thus visited, but also has widened the horizon and broadened the sympathies of these workers. At one of our pastoral conferences, held at the close of our month of gathering for Bible study, the pastors present voted to endeavor, as a body, to induce their churches to make visits to contiguous heathen villages, Sgaw Karen, or Pwo Karen if no Sgaw villages are near, and to take upon themselves responsibility for their evangelization. At our association last week we, had most interesting reports from this work. Pastors had already previously agreed to go on preaching tours themselves, at their own charges, but this plan aimed farther to distribute also the responsibility, among the entire membership of the churches. While all have not carried out the plan fully, yet in a large number of cases the reports showed most gratifying results from these efforts. Seventy-six baptisms were reported from the heathen, which are manifestly below the actual number, and nearly all say that they found unexpected response to their endeavors. Active opposition has quite ceased, and often very cordial welcome awaits the "endeavorers." One pastor reported that previously he had scarcely any interest in the work, but that the heathen came and called him to go and preach to them. He went, but became discouraged and returned home. They, however, came again. He then concluded that he could no longer absolve himself from discharging his indebtedness to the heathen. Hence we hope that the coming year will show a widespread effort to gain many over to the truth. This voluntary work on the part of the pastors and their churches is supplemented by that of permanent teachers and evangelistic workers

Work for the heathen.

who live in the heathen communities, but we do not find nearly as many workers as are needed, except for the short time of two or two and a half months during vacation, while the pupils of the Theological Seminary and town school are at leisure. These young men do well while they can be at work, but this temporary work is far from satisfactory as respects thorough evangelization. Most of the students from the seminary work faithfully until their graduation, but then are more anxious to find a "ready made" church than to settle down among the heathen. At our association this year, it was quite evident that our people are more thoroughly realizing that large results may be confidently expected as the result of faithful and persistent labor among the Buddhist communities. It is fully expected, too, that to accomplish the best results every available means must be used. During the last year our greatest success in any one place has been won in a place where we have kept up the fight, previously without success, for the last ten years. Now a church has been organized and its growth is quite remarkable. The present success is chiefly the result of the work of one young man who refused to be discouraged. With the present encouraged feeling on the part of our churches it is hoped that the work may thus be persistently maintained until, not only the remaining Buddhist Sgaw Karen, but also many Pwo Karen villages may become practically Christianized.

A dearth of evangelists.

Persistence rewarded.

The town school has had a very large attendance, especially the girls' department, which has increased in attendance about 40 per cent. during the year, requiring the building of a large addition to our dormitories. Miss Craft found her previous experience of the Kemendine school of great value. She has already won a large place in the hearts of the pupils, and is using this influence for their highest good. We have had fifty-four baptisms among the pupils during the year, quite a number of these being undoubtedly due to her tactful work among them. Miss Scott is well into the toils of the language and teaching classes in English, and has found a warm welcome from the people among whom she was born. The results of the last government examinations showed 76 per cent. of passes, about the same as is reached in the same standards in our Baptist College. Our University Entrance class did not do so well. It is hoped, that with Miss Scott's help in their study of English, better results may be reached, as also in other classes. The number of either boys or girls who have the patience or the inclination to continue study until they reach the high school's standards is still quite small. Lucrative occupation for very meager attainment is yet quite easy to obtain, so there is not yet the inducement to higher education that will soon come, with the constantly wider prevalence of education. Outside of mission work or teaching in Christian schools, the openings are very few where a well-educated Christian young man can find employment, except under conditions involving almost irresistible temptations. In government work, with an almost universally immoral example presented by superior officers, and in the absence of church influences, the chances of long withstanding the tide of evil influences are very small.

School work.

Temptations in government service.

In most mercantile employments, also, Sunday work is compulsory, and enforced absence from church privileges tends to weaken the power to stem the current of evil.

From year to year care and responsibility do not lessen, and sometimes seem heavier than can be successfully carried, but with cordial and constant coöperation on the part of so many of our excellent pastors and other fellow-workers, interest and joy in the work grow apace, and anxieties are a necessary adjunct to all effort here or at home.

Pwo Karen Department.

Churches, 38; members, 1,607; added by baptism, 99.

Report of Mr. Cronkhite:

Satisfaction and regret commingle in the year's retrospect. When I reflect on the vast work still to be done, I ask myself whether I and my fellow-workers among the Karen preachers have done all during the year that might reasonably be expected of us. I have often to reason with this feeling that more ought to be accomplished. On the other hand, when I reflect that Miss Tschirch and I are the only white workers for this whole field, that neither of us have been strong in health (Miss T. expects soon to sail for home after more than eight years of continuous work here), and when further I remember the vastness of the work, and the difficulties attendant upon it, I sometimes marvel at the number and frequency of encouraging tokens. No business enterprise would dream of setting but one man and one woman over such a work; but on the other hand, "we have this treasure in earthen vessels." The feeling of gratitude for the privilege of a corner in the work of foreign missions strengthens yearly, and I have no doubt it will be an abiding ground of thanksgiving through eternity. But that is also true of *any* corner in the great vineyard.

Retrospective.

Our annual association was held early in March with the church in Kyon-chaung. This is a combined Sgau and Pwo village, with a church for each. As the Sgaus had chosen the same time and place for *their* annual meeting, the two associations met for the first time since the Pwos separated from the Sgaus, and began to walk alone, in 1863. Two very delightful sessions were held in common, for the interest of which we were greatly indebted to our visiting brother, W. F. Thomas. Another feature of great moment was the fact that we were meeting with a nobly re-united church, which five years ago seemed hopelessly and permanently divided. Indeed, the division had gone so far that our Pwo church in the village had built two separate chapels. As to our churches at large, there has been, I think, a gradual though not marked, strengthening of spiritual life. I have felt this as I have moved among the people, though I cannot tabulate it.

Associational meeting.

As for our work among the heathen, some thirteen evangelists have been at work most of the year, while a half dozen others have labored for shorter periods, in addition to the smaller work of the women's Home Mission and the young people's societies. In the work among the heathen, I have rather to report what I believe to be a large amount of useful seed-sowing than marked immediate results. Especial mention should be made of the baptism of twelve persons, mostly adults, in a region far south of the city, where we have had no work for nearly a quarter of a century, in a populous heathen Pwo region. We have two good men at work there, Kyau U and Shwe Nyu, besides our faithful Myat San, who is west of the mountains, near Kyauk-pya by the sea. Several of these evangelists, with others, some fifteen in all, spent the month of September with me in Bible study. I gave also the second series of talks on elementary geology, profusely illustrated with specimens; while our Karen teachers in the station school, understanding the use of English books, prepared, as usual, lectures on historical and other subjects.

Evangelistic effort.

The prosperity of the school in town has been very marked. There is also a steady advance in the grade of work done in our jungle schools, for which we are largely indebted to our Government Educational Department, though the teachers are all from our own station school. Just before the new year opened I began an effort to complete, if possible, our school equipment before my next furlough. We have been some sixteen years now in this building work, during which time about $20,000 have been provided for the school equipment in buildings, apparatus, and furniture. I visited personally

School work.

most of our Pwo churches, going to the members in their homes, threshing-floors, or wherever they were to be found at the time.

Generous giving.

One hundred and seventy-five pledged fifteen rupees ($5) each, while others gave some larger, and some smaller, sums. These pledges, payable after harvest, have almost all of them been redeemed. With a few good ones still outstanding, about 95 per cent. have proved sound. The cheerfulness of the people in giving this, to them, large sum surprised and touched me. In all, including the gifts of pupils and teachers in the Bassein school, nearly Rs. 4,000 have been gathered among the Karens, while about Rs. 3,000 more has been given from America by various friends. Three new houses for the teachers in the school, and their families, have been erected; the chapel has been improved, and school furniture purchased. The close of the year finds me continuing the effort again in the new travelling season, with encouraging results thus far. We earnestly hope to build and pay for two more houses for teachers during 1901.

Incidents of the year.

The opening of the rainy term in May brought an unprecedented influx of new pupils, our numbers rising from about 120 to 160, — 60 of the total being girls. The total enrolment has been about 170, while the average attendance since May has been something over 150. Sickness among the pupils, especially dysentery, of which one dear girl, Ngwe Zu, died on July 15, added greatly to our work and anxiety. Our annual promotion examination, under government, in November, was very gratifying, the inspector taking occasion to say that the school had reached the best year in its history, after several years of steady growth. This has been especially gratifying in view of the large amount of attention I have given for some five years past to the introduction of new methods of teaching. Seventeen pupils were baptized during the year in town, besides others at their jungle homes.

HENZADA — 1853

Burman. — Rev. J. E. Cummings, Mrs. Cummings, Miss Julia H. Stickney.
Karen. — Rev. David C. Gilmore, Mrs. Gilmore, Miss Violetta R. Peterson.

Burman Department.

Churches, 2; members, 280; added by baptism, 30.

Report of Mr. Cummings:

Results of the year.

The most noteworthy results of the past year are thirty converts baptized, of whom nineteen have come from the schools; four new schools added, of which two will become permanent; marked increase in native support of education, Rs. 3,410 having been collected in fees, and Rs. 3,811 received in grants from government. Two churches have supported their pastors; two new itinerant preachers have been sent out; contributions to home and foreign missions have increased; a new chapel has been built at Nyaungbinte by the Christians there, and the mission house, which had stood for forty-five years with a thatched roof which had to be renewed every second year, has been put in repair and reroofed with shingles. It has been a very busy year. Outside committee work has been very exacting. I should hardly have found time for it all, had not Miss Stickney's help in the school relieved me from many burdens I have hitherto carried.

Reorganization.

The most hopeful feature of the work to me is its better organization. The Henzada churches have hitherto belonged to the Pegu Burman Association, which originally comprised all the Burman churches in Lower Burma except those in Arakan and Tenasserim. Its obligations sat very lightly upon its members, and few of our members could afford the expense of attending the meetings. Besides it cost more to enter-

tain the association than the association contributed to religious work. It is therefore deemed best to withdraw from the Pegu Association and to put all our energies for home mission work into the new association, comprising the churches on our own field, in which we can hope to assemble most of our Christians each year and unite them in aggressive work. The aim is to make the association a genuine working body.

Our meeting at Daungyi in March was most encouraging. The Christians pledged themselves to give one rupee apiece per year for evangelistic work, one for school work, and two annas each for the Theological Seminary at Insein, in addition to pastoral support and the payment of fees for their own children in the schools. The results have been gratifying. I look to this association to accept responsibilities for the work in this field and to help me in carrying out my plans. As I move about among the people during the year, I can hold them up to the promises they have made and show them how they can do more. The association thus becomes a workable body the year round. One had a chance at the Pegu Burman Association only once a year. In foreign missions we shall continue to work through the convention.

A hopeful outlook.

With the exception of one attack of fever, which necessitated a change, in the rains, we have been blessed with good health. There is a wide open door before us in this district; we have some very earnest workers, and the association is binding the rank and file of the people together in fellowship and service as well as in a common faith.

Karen Department.

Churches, 61; members, 3,102; added by baptism, 181.

Report of Mr. Gilmore:

It is my privilege to report upon my first year's work at Henzada. While I have been learning the field, the work has gone on as usual, and (thanks to the excellent condition in which Mr. Price left it) it has gone on smoothly. Little new work has been undertaken.

In the jungle, all the old ground has been held and some new ground has been gained. A few new churches have been organized, a few new schools established, and the prospect is that still others will be established in the near future. It is worthy of note that our Karen pastors and teachers do not confine their efforts to those of their own race, but tend more and more to extend their efforts to the Burmans around them. I believe the results of such efforts will in due time be manifest. One of the greatest hindrances in our evangelistic work is the opposition of the Catholics. A heathen Karen, confronted by two forms of Christianity, is apt to refuse to consider either, and to remain indefinitely as he is. But this opposition keeps our own workers wide awake, so it has its compensation.

Encouragements and hindrances.

The work in the school, on educational lines, has been fairly satisfactory. It does not fall behind that of other schools in the vicinity, and in some things it excels them. It would have been better had we been supplied with our normal force of two young ladies to work in the school. Mrs. Gilmore has devoted herself unsparingly to fill the gap; but her impaired health has made it impossible for her to do as much as she would have liked. Altogether, I feel that all has been done which could have been done under the circumstances.

Educational.

The financial condition of the school will be unfavorably affected by the action of the local government in reducing its grant to our school from about Rs. 3,500 a year to Rs. 2,000 a year. This is due to no dissatisfaction with the school, but to a new policy of giving less aid to schools above the primary grade. The Karens will have to give more.

The religious side of our school work has received special attention from all the mission-

staff. We have been blessed with twenty baptisms, as well as with encouraging signs of spiritual growth on the part of Christian pupils. In order to remedy a certain backwardness in the pupils in taking part in prayer meetings, Mrs. Gilmore and I have organized a Boys' Society, and Miss Peterson has organized a most interesting Children's Meeting — a branch of work which promises rich results in the future. While speaking of the religious work of the school, I must not fail to say that our highest class has done remarkably good work in the study of Romans under Miss Peterson.

Educational work evangelistic.

Owing to the return of Mr. Harris to America, it has again fallen to my lot to edit the Sgaw Karen Sunday-school paper. I feel that for lack of time I do this most important work far less than justice; but I know of no one in the Karen Mission with any more time to devote to it. By the kind help of Teacher Po Aung, of our school, in translating my Sgaw Karen manuscript into Pwo Karen, and of Mrs. Rose in revising it and putting it through the press, it has been possible to get a Pwo Karen Sunday-school paper under way.

Sunday-school paper.

I have been able since coming here a little over a year ago to visit about half the churches in this field. I hope to complete the round before the hot weather makes travelling impossible.

TOUNGOO — 1853

Burman. — Rev. H. P. Cochrane, Mrs. Cochrane.

Paku Karen. — Rev. E. B. Cross, D.D., Mrs. Cross, Rev. A. V. B. Crumb, Mrs. Crumb, Miss Frances E. Palmer (in America), Miss Elma R. Simons, Miss Julia E. Parrott (in America), Mrs. Jennie C. Morgan.

Bghai Karen. — Rev. C. H. Heptonstall, Mrs. Heptonstall, E. S. Corson, M.D., Mrs. Corson, Miss Thora M. Thompson (in America), Miss Naomi Garton, M.D. (in America), Miss Bertha E. Davis.

Burman Department.

Churches, 2; members, 92; added by baptism, 7.

Report of Mr. Cochrane:

A few remarks may throw light on the condition of the Burman work at Toungoo and Pyinmana.

In Toungoo, evangelistic work has been chiefly in the town and adjacent villages, with a view to strengthen the station church. Seven have been added by baptism, and seven by letter. We have lost by death the old pastor, Ko En, who had been pastor of the Burman church from the time of his ordination, in 1877. The evangelistic force has been strengthened by the addition of U San Thu, transferred from Shwegyin. The new headmaster of the Toungoo Burman school is a strong, mature Christian, helpful in many ways. Attendance at the day school has doubled during the year. The heathen in town and village manifest an increasing willingness to listen to the gospel. In Pyinmana, no baptisms have occurred during the year. Several applicants are waiting until we can get to them in their villages. Heathen parents of pupils in the mission school complain that their own children are preaching Christ to them in their homes, and that the boys no longer worship at the pagodas, or respect the pongyis. This speaks for the faithfulness of our Christian teachers, and is one answer to the question, "Do Christian *day* schools pay?" The great need of Pyinmana is a resident missionary family. The work is encouraging.

In the Toungoo field.

At Pyinmana.

I would not omit appreciative mention of Dr. Corson's evangelistic work for Burmans, in connection with his dispensary. Doubtless he has given that work a place in his reports. Although no conversions among the Burmese have yet resulted from that work, many have heard the gospel, and fruit may be gathered later on.

Dr. Corson's work.

Paku Karen Department

Churches, 72; members, 2,136; added by baptism, 149.

Report of Mr. Crumb:

We have much reason to praise God for the blessings bestowed upon us during the past year. We have been kept in good health during the most of the year, and there has been no unusual sickness among the native brethren. I opened the jungle touring as early as possible after the rains closed, and have given my whole time during the cold season to this work.

In Southern Karenni.

I began the year with the idea that I would visit every church in the association, and as many heathen villages in the district as possible. My first tour was to Southern Karenni. I intended to visit a number of heathen villages in the northern part of the Papun district. The small-pox in that part of the country kept me from going so far south; but I was able to reach the most of the churches and five heathen villages in Karenni. The mission work at the tin-mines, which was so hopeful last year, has met with a set-back. Tu-Clau, the pastor there, died last May, the school was closed, and the small-pox has scattered the people, but I trust that we shall soon be able to reorganize this work. The religious interest among the heathen whom I visited was much greater than it was last year. There are openings among the heathen for three new men; we have one man for one of these villages, and I have some hope of securing another. In taking up new work in such a country as Southern Karenni, we must have the right kind of men, and must have funds. It is an unproductive country and the people are very poor, so that it is impossible for them to assume at once the entire support of a pastor. They can build the chapel and teachers' house, and furnish the pastor with rice and vegetables, but they have no money for fish, salt, and clothing; we must help the men if they go to these new villages.

Faithful pastors.

The condition of the churches in Southern Karenni is about as last year. They are all well united and discipline seems to be well kept up, but Bible study and Sunday-school work is far from being satisfactory. In many of the villages the pastor is the only one who can teach the Bible, so that it is not possible to divide the school into classes as it ought to be. It is very pleasing to see the earnestness and faithfulness of these pastors; they are doing a large work for the disciples and are having a large influence among the heathen.

Temperance work.

I have visited the most of the churches in the Paku field and as many heathen settlements as the time would allow. In all of these villages there are two classes: the unbelievers, including those who have been excluded from the church, who are usually slaves to strong drink, and so have a bad influence upon the youth in the Christian families. Miss Simons has spent all her time among the people since her return from America, and has been giving special attention to temperance work. She has organized a good number of temperance societies, which I trust will be helpful to the Karen youth.

We have made special effort to supply the churches with pastors, yet a large number still remain without leaders. The village schools are about as last year, the last report giving 682 pupils and 40 teachers.

There has been much improvement in the work among the heathen in the southern part of the Paku field since my return from America. I have been making special effort to reach the heathen in these villages, and some have accepted the truth, and I think are true Christians. The most of the villages on the plains are supplied with pastors and have good schools.

I spent a few weeks among the Karens in the hills west of Toungoo, going over the same

In the western hills.

ground covered last year. In one village seven have come out on the Lord's side, and several others are near the Kingdom. There is much interest in several other villages; if we had native pastors to locate in these villages we should see many souls saved.

The annual meetings of the association were held on the 27th and 28th of February in Mawtuder, a village in the north section of the district. The attendance was good and the meeting most helpful. A report was given from about every Christian village in the district. One hundred and thirty-four baptisms were reported, a number somewhat smaller than last year. The reports showed a church membership of 2,469, with 47 native preachers, 40 school teachers, 682 pupils in the day schools, and 626 pupils in the Sunday-schools.

Neglect of Bible.

Only 652 persons own Bibles, while 1,782 can read; thus 1,130 who can read but have no Bible to read. There are few of these who are unable to obtain a Bible if they wished to have one. The complete Bible is furnished for one rupee (33 cents), and the New Testament costs but half that amount. It is surprising that many have so little interest in the Word of God. We can only go on giving instruction through the living preacher, hoping that the written word will become as precious to all as it now is to many of these native brethren.

The total contributions amounted to 8,649 rupees, 4 annas, 3 pies, which was better than we did last year. The question of rebuilding the school buildings for the town school was carefully considered at the meeting of the association. Not a word was said by the people as to asking the American brethren to help them do this work; all seemed to feel that it was a work belonging to them, and they seemed willing to take it up.

Self-reliance.

A vote was passed that all the buildings that needed to be rebuilt should be constructed within three years. The Karen Committee have placed in my hands 1,794 rupees, 7 annas, 3 pies, to be used in building a boys' dormitory, and also something for the building of the school hospital. We hope to have the boys' dormitory completed before the beginning of next term. The eleven acres of land, leased from the government, provide a fine location for the new buildings.

Bghai Karen Department

Churches, 81; members, 3,220; added by baptism, 133.

Report of Mr. Heptonstall:

We have great cause for thankfulness when we look over the work of the past year.

The churches have not increased in number, nor has the total membership enlarged, for many deaths and stricter disciplining have more than offset the 133 added by baptism. But there has been an awakening and stirring up to renewed activity in good works that is quite apparent. One evidence of this is the effort by a number of villages to replace their usual flimsy bamboo chapels with good substantial wooden ones. About twenty wooden chapels have been built since my coming to the field in 1893.

New chapels.

The pastors are, most of them, earnest men, doing the best they can in their important duties. The death of one, and the transfer of two ordained men to work in the Loikaw mission, has left some vacancies to be filled by the remaining men.

Advance work among the heathen is always kept to the fore, and now that the Loikaw mission takes care of the Padaungs and Red Karens, we have turned our attention to the Karens in the North, in the Pyinmana district. Preaching tours have been made from time to time among these Karens, but with no visible results until this year, when several villages have called teachers. One of these was visited by Mrs. Heptonstall and myself during the past season, and it was a most gratifying visit. The people had

A new field.

built a chapel, and a good house for the teacher, and their interest and eagerness to hear all we had to say gladdened and strengthened our hearts. Physically they are a stronger looking tribe than their Southern brothers, better dressed and better off in this world's goods, I should say. Their dialect sounds very like Shan or Padaung, but is not understood by any of our people, nor can they understand the Southern dialects, but they speak Burmese fairly well, so that through that medium we could preach and talk to them. Several have asked for baptism, but are to be under further instruction before the rite is administered. One young man, the son of a chief, is very eager to come to our town school to study the Bible so that he can return and preach to his own people in their own tongue. He will come in when school opens in May. As far as four days northward our men have been preaching, everywhere with attentive listeners and with many desiring resident teachers. It is the turning of the whole tribe to the Lord. Among the Brecs, six villages have turned away Roman Catholic teachers, and want our Baptist men. But we have not the men, nor the means, at present to support them.

Schools in the jungle are improving in efficiency and numbers. Twenty-one village schools had government inspection and earned Rs. 1,233 in results-grants. The town school enrolled 183, besides 26 in the kindergarten. Maw Lay, our head-master, went to Loikaw with Dr. Bunker at the beginning of the year, and Hemmay Klaipo's wife has been so ill all the year that he was obliged to give up his classes early in the term and take her away from Toungoo. The loss of the services of these two men seriously inconvenienced us, but those who remained did extra work nobly, and with the assistance of the missionaries, who nearly all took classes, carried on the school successfully. The final results were encouraging, 83 per cent. passing examinations. The Kindergarten Department is entirely self-supporting. Ten of the children will advance into the main school this year.

The schools.

Of the 16 students in the seminary, 5 have graduated this past year and have already been assigned to villages which had called them. Seven of our boys are in the Baptist college for higher education.

The Industrial Department has continued, as usual, in all the various branches and 40 pupils have had some hand and eye training that will be of benefit to themselves and others in the years to come.

Industrial work.

Sunday-schools, Young People's Societies, Blue Ribbon (Temperance) Societies, and Women's Meetings are well kept up, and in our touring we find the good effects of these in nearly every village.

Report of Dr. Corson:

After the examinations had been finished and the compound cleared of those demanding medical attention, I began my jungle trip. I say I, because it was decided best for each of us to travel separately, so as to cover as much territory as possible and, as Mrs. Corson was kept at home on account of baby Elthera, I had only the Karens as my companions. My route had been laid among the northern villages and churches, as I had never visited that locality before. In many respects this is the most interesting, as the people are more thrifty and have better homes and chapels and schools and are more cleanly in their habits.

Off for the jungle.

One of the first villages out from town is especially worthy of note, as but a few years ago it was under the supervision of the Roman Catholics, who, in a former time of trial and need, had given the villagers money, sprinkled them, and afterwards, whenever the people disobeyed the demands of the priests, had held up this indebtedness against them as a menace. Finally, they determined to be no longer coerced and took up a subscription among themselves and cancelled the debt, and called a

A noteworthy conquest.

teacher from our mission. He immediately emphasized the need of Bible study in view of their becoming Christians or continuing strong in their religious life. Most of them had passed the noontide of life. But notwithstanding this they assembled in the chapel after their day's work was done. In a short time, many of them could read well in their Bibles and became Christians, and now there is a strong church of twenty-five members. The little taste of knowledge was not sufficient, so they now employ a school teacher in addition to their pastor, and thus God glorified himself through his own word. Would that every Karen could read the Bible! How little there would be to fear from the inculcation of wrong doctrines, or a continuance in their heathen superstitions.

Meeting of Northern association.

The objective point of this trip was the Northern Association which met at Yado, a village which has been frequently mentioned in connection with this field on account of its strategic position and the strong effort made by the teacher and by Dr. Bunker to prevent it from passing under Roman Catholic influence. Here we had a feast of good things, not only in the number of missionaries present, including Drs. Smith and Bunker, but also in the goodly company of Karens. The associations assume quite as much importance in the character and number of the subjects discussed as do the associations in the home-land. The plan of taking a half-penny collection was discussed and adopted. Self-support of churches and pastors was urged, extension of schools, total abstinence, coöperation with Drs. Bunker and Johnson in their field; and many other subjects affecting the welfare of the churches were discussed.

The Southern association.

The Southern Association, meeting in the extreme south of the field at Durmoocha, with but a week's interim, led us to go directly there. This village was among the first to embrace Christianity, and though deprived of most of the male members by death, the village church maintains much of its old-time activity. The cost of entertaining such a gathering is about $400, surely a large undertaking for a church of widows when we learn that all the work of preparation must be done by their own hands.

A stay at Amherst.

Owing to Mrs. Corson's being indisposed, we found it necessary to go at once for a change of climate. We selected Amherst by the sea, and stayed two months without any apparent benefit until we came home, when health was restored. While there I nearly finished reading the Old and New Testament which I had been reading with a teacher. On the way home we spent two weeks in Moulmein with Dr. Mitchell, and saw her work among the lepers and in her dispensary. Who will take the place of this active, consecrated, self-forgetful, self-sacrificing worker when she is compelled to lay down the work?

Medical work.

On arriving home I found the medical work at a standstill, and at once began a vigorous campaign with the assistance of the Burman preachers and Bible women. The number of patients in attendance has been reduced, on account of my absence for a longer period than usual, the number of in-patients and out-patients approximating 7,000. The medical work has been wholly self-supporting, the expenses being met by sale of medicines, small donations of medicines, and paying patients. The jungle people are growing in their appreciation of the benefits of the hospital, and we have as many in-patients as finances will permit, most of those who come being sufferers from chronic troubles of long standing, and unable to pay. In addition we have been able to give medical treatment to several missionary brethren and sisters. We have two young men and two young women in training, who are proving themselves helpful in connection with the present work and give promise of greater helpfulness for the future.

We are profoundly grateful for divine blessings during the year, for health and strength to perform each day's work, for the restoring of our little one and Mrs. Corson to health, for faithful helpers, and for the coöperation of the missionary brethren and sisters.

SHWEGYIN — 1853

Burman. — Miss Kate Knight (in America), Miss Flora E. Ayers.
Karen. — Rev. E. N. Harris and Mrs. Harris (in America), Miss H. E. Hawkes (in America), Miss Stella T. Ragon.

Burman Department

Churches, 1; members, 55; added by baptism, —

Mr. Harris, missionary to the Karens, though at home upon a furlough, tells the story of the year. Of the Burman work he writes:

The year's record.

By reason of the continued absence of Miss Knight, who is at home in America on furlough, there is little to report. Something has been done by native evangelists, but so far as this feature of the work is concerned, if the year is characterized by anything of significance for the future development of the mission, it is along the line of clearing the field for the operation of a new policy which I desire to see inaugurated, but of which it is as yet too early to speak. Miss Ayers has recently gone to the field, and with this accession to the missionary force it is hoped there may be larger things to report in future.

Karen Department

Churches, 49; members, 1,882; added by baptism, 145.

Report of Mr. Harris:

Miss Ragon in charge.

This has been another year of blessing. By the hand of God upon me and my family, we were obliged regretfully to return to America on furlough in March last, but I was not compelled to leave the field without supervision, as would necessarily have been the case had not Miss Ragon, in ways that we know not of, been sent to us the preceding October. She has since been in charge of the work, and although I have been absent from the field, she has kept me so well informed about the developments there that I feel myself competent to render a report of the mission as if present.

School work.

Miss Ragon came to Shwegyin for the purpose of engaging in the work of the school, and to this, of course, she has given her chief attention. She herself does no teaching. She is simply the superintendent of the school, having charge of the whole, visiting the classes, giving suggestions to the native teachers and seeing that they follow in their instruction the most approved methods, and in every way seeking to bring the efficiency of the school up to the highest possible standard, while at the same time being relieved from the drudgery of the detail work which is so exhausting in that climate. For this service her normal-school training peculiarly fitted her, and it was felt that she could do far more good to the school as a whole in this way than in any other. The native teachers have accorded her hearty and efficient coöperation in the work, and the school has now reached a higher standard of excellence than ever before.

Station work.

Besides the superintendence of the school, Miss Ragon has had charge of the general work of the mission. Of course, with her duties in town, it has been impossible for her to visit the churches or engage in evangelistic work, but she has attended to the multitudinous affairs which inevitably devolve upon the missionary. Miss Ragon seems to have developed unusual aptitude for adjusting herself to the exigencies of the situation and has succeeded in winning for herself a warm place in the affections of the people.

I am glad to report that the work undertaken by native pastors at the three sub-stations at Nyaunglebin, Kyaukkyi, and Papun, has been carried on in a most successful and

encouraging manner. Without any assistance whatever from the missionary, these devoted brethren have established schools and conducted evangelistic efforts with a zeal and wisdom worthy of the highest commendation. At Nyaunglebin a good school has been steadily maintained. At Kyaukkyi a native layman has presented the school with a house, to be used as a teacher's residence, and other buildings are about to be erected. One of the neighboring churches, which had purchased a twenty-four-inch bell from America just before I left, having paid in full the original cost and the transportation charges, has recently given the bell to the school, and a native Christian, at his own individual expense, has had thirty settees with book-rests made for the school at a cost of Rs. 300, or about $100 in gold. Schools conducted by former pupils of our town school have also been organized in neighboring heathen villages, and converts have been baptized, who, we trust, may become the nuclei of future churches. At Papun, the field which it may be remembered was by the favor of the Moulmein Karens transferred to the Shwegyin mission two or three years ago, two native Christians gave Rs. 1,000 each for the erection of a school and chapel building, and the Shwegyin evangelist has been received with such cordiality that his entire support has been fully assumed from the very start by the people on the field. Several converts have been baptized, and many openings are presenting themselves for evangelistic effort. This Papun field is practically a foreign mission field for our Shwegyin Karens, being quite outside of the circle of our churches, and we are greatly encouraged by the interest and zeal with which the work there has been prosecuted. We are hoping for large things from it.

Remarkable advance in native work.

The work at these three sub-stations is the more significant from the fact that in no case is a single rupee expected from any outside source, the entire expense being borne by the Karen Christians. Moreover, although these enterprises were suggested and inaugurated by the missionary with considerable hesitancy, as he feared that the financial outlay involved would prove too great a burden for the people, yet so far from being a burden, the effort required for carrying on the work has proved an inspiration, for under the new incentive the contributions of our churches rose from about Rs. 7,500 year before last to over Rs. 10,000 last year. The Lord seems also to have added his distinct approval, inasmuch as, during the same period, the number of baptisms increased from ninety-five to upwards of one hundred and fifty. The heavens seem about to break, indeed are already breaking, with showers of great blessing upon the Shwegyin field.

Larger giving, larger blessing.

PROME — 1854

Rev. L. H. Mosier, Mrs. Mosier.

Churches, 3; members, 167; added by baptism, 11.

Report of Mr. Mosier:

The review of my field at the close of the year fills me with exultation and gratitude to him who has condescended to use so weak and unworthy an instrument in the work. First, in order of time, is the fact that the church held together so well, with no missionary on the field for eighteen months, maintaining regular services, including Sunday-schools, prayer, and covenant meetings.

Mg. Tun Hla was an excluded member in 1893, a man haughty and indignant at reproof, even after his restoration of no use, but rather a stumbling-block to the church. His improvement has been so great that he has again been chosen to be the preacher of the church (without pay), after a service of eighteen months. He had a class of young men, two of whom have been baptized. He has fitted up the lower part of his house and opened it as a reading room for the public, with books, magazines, and papers, furnished partly by himself and partly by the missionaries.

Restored after exclusion.

Mg. Tha Zan, the preacher who was excluded for drinking, now attends every service of the church, and has done much work for the Sunday-school. He has so greatly improved in every way that I have restored him as a preacher, though I thought that I would never again employ him. His three bright nieces have made the same improvement, and the eldest, Ma Mi, has now taken the infant class. I gave her charge of the adult Bible class, a few times, when both myself and the senior deacon were away, and she is better qualified to teach it permanently than any man who is available; but the junior deacon would be offended if she were given the place, and the rest of the men would not like the idea of having a woman teacher.

In the Inma church, services are carried on by the members without either pastor or missionary, except that Sayah Chin comes up from Paungde to baptize and administer the Lord's Supper. There is nothing of special interest to report, either good or bad, except the case of Mg. Kyaw Zan. He is an ex-preacher who has been living in sin. He has been twice excluded, and for some time now has been trying to make proselytes to Romanism, but no one has joined him. We are praying for his repentance.

Progress in old fields.

The Paungde church has moved but quietly ever since I knew it, first under aged pastor Lin, and now under a like old pastor, Sayah Chin. But the church are rejoicing over their united harmonious condition, and have even awakened to such an extent that they are proposing to sell the property which is in a very unfavorable location, and by adding to the proceeds of the sale, establish the church in a better place with a much more valuable plant. They are also rejoicing in the baptism of a bright young man named Tha Zan, who is already a source of strength to the church.

One of the best items of the year comes from the Paungde field. Ma Pwa Shin, though very poor, has started a school without American money and is conducting it as a mission school. It is already the largest school we have outside the city.

Advance in self-support.

I have thrown the support of Pastor Chin on the churches at Paungde and Inma, reduced Kyauk Lon's salary, from Rs. 20 to Rs. 10, and reduced Mg. Yawhan's from Rs. 20 to Rs. 15. Mg. Po Saw, a Christian magistrate who is well able to pay the whole of the pastor's salary, moved to Paungde, and I made this the ground of my action. He was transferred before he had settled, but I adhered to my position, telling them to ask Po Saw to continue to contribute towards Sayah Chin's salary, as there was no church in the place to which he was transferred. It took them two months to awaken to the position and I made up the deficiency, but they are now doing all and are willing.

I have induced the Prome church to voluntarily assume the support of Ba In, another preacher whose loss will not be greatly felt when he goes hence ere long.

A bright outlook.

The outlook has never been so bright since I have been here. A young man from Padaung, named Mg. Pan Ye, has been baptized recently, and I have been giving him a trial as a jungle preacher. I find him worth more than either of the men with whom I have been obliged to work thus far and hope to keep him permanently. I have a Burman and a Karen coming from the present senior class of the Insein Theological Seminary who, if they prove efficient, will, with Pan Ye and the improved Tha Zan, give me a fairly good working force for the first time since I came to Prome.

Last, but not least, is the satisfaction of repeatedly being told of the influence of teaching that I had forgotten myself, and seeing plain evidence of results from work I have not forgotten. For all I give thanks to Him who called me to the work and has fulfilled His promise to be with me to the end.

The Minbu disciples are keeping up their services and paying their own preacher, but they have gotten into a bad state, owing, doubtless, to the example of their superiors. But they all promised to give up drink, when I was there, and thus lightened a heart that had been very heavy.

A second attack of typhlitis in the jungle would have finished the life of a godless man,

but the Lord had more work for me to do and so I am still spared, though the doctor ordered me home, and on my refusing to go told me not to go a mile from the railway, as the next attack would mean an operation in the hospital with little hope of a successful issue. That prevented my attending our association and cut my jungle work short for a time, but I made my annual trip to Minbu and have commenced the new season's work confidently.

Brought low, but spared.

THONGZE — 1855

Mrs. Marilla B. Ingalls, Miss Katherine F. Evans.

Churches, 2; members, 370; added by baptism, 30.

Report of Mrs. Ingalls:

I have not fully recovered the strength lost by the great heat of last March and April, but I have been able to carry on my various kinds of work in my own way. I have no very wonderful report to make, but we have evidence that God hath heard and answered prayers, and that some seed hath fallen into good ground. We have carried on our usual work of preaching services, prayer meetings, missionary concerts, travel and colportage, and Miss Evans has had her Sunday-school, young women's meetings, and singing classes. We have had deaths to record. One woman had months of sickness, but was so smiling and happy all of the time that it was a pleasure to see the sainted one. Her children and grandchildren were converted, and she closed her eyes upon earthly scenes without the least blot on her Christian character. We record another prominent one — the deacon of the Thongze church. His eyesight was restored after a blindness of four years, and since that time he has had happy and peaceful years; he went over the river trusting in Jesus.

Christian death scenes.

In the city of Thongze the people are friendly with us and the Christians, but they seem Gospel-hardened. Many Buddhist families have come in from other places. A fine gilded pagoda has been built where, years ago, when I first came to Thongze, they gave me the material of the old brick one to make roads with. The fall of our prominent teacher has been to them a strong proof that their religion was the right one, for a clever man like this one, they say, would never have returned to them if theirs had not been the good way; several of his relations have now joined him. He lives here as the doctor of the place, and the sight of him is a great trial to us.

An apostate.

At our new Christian settlement, eight miles from us, we have great encouragement. For years we had but one Christian man in that place. He bought a small paddy field, and worked up government grants of wild lands until he acquired some good fields. Then malarial fever came and he lost his children, and the wife went half crazy. But the man persevered and persuaded a few other Christians to join him, and the Spirit moved upon the hearts of their tenants and workmen, many of whom were converted. A regular Sabbath service was established, and heathen neighbors joined them. But a persecution began and I was obliged to go to the court with their troubles. I did not get very satisfactory redress, but God saw it all, and just about the time the Christians decided to move away and scatter to other places, God used the heathen boys for our help. It is a foolish story, but I'll tell it to you. A rat made a nest in the hollow of a thin and light papier-maché god-idol, and a cat went in for her prey, but she could not turn around, and could not back out. So she twisted and rolled about with the idol, here and there, till the people went and helped her out. Before that time some of the men and women had disputed much about the power of the idols.

What one Christian did.

How an idol cured idolaters.

The heathen boys of the place had heard it all, and some joined in the talk, but now, one day, these boys took sides with the Christians, and shook themselves and rolled over in the grass to mimic the cat and the idol. This enraged some of the parents. They beat and scolded the boys for their irreverence, and the boys were frightened and silenced; but some of the heathen were led to consider the subject. The result was they came out on our side and our pastor went to them and baptized seven men. Not long after two more men came to Thongze and were baptized, and soon there came a request from the wives for baptism. They had young children, so it was not easy for them to get up before daylight for a trip to Thongze, and the road, too, was infested with thieves and robbers; so we made up a small party to go to their place, and six women and one man were baptized. Later others came by twos and threes. Now there are many applicants for an entrance into our religion, and the people are starting a school and will soon build a school-house which will also be used as a chapel. To-day I am putting in an application to the forest department for a grant of teak timber. We think we have evidence that God has called one of these converts to be their preacher. A school teacher and his wife have come on from a distant place and will open his school in a little shed as soon as the children can leave their work.

Remarkable results.

At Okkan, where our preacher was stoned and kicked, we have a new teak chapel (built without a rupee of home funds). A Sabbath service is kept up by our Thongze preachers, and a school of forty children is supported by the fees from the pupils. We had five candidates for baptism, but three were frightened out of the place for a time, and only two were received. The station-master is one of my railway men, and is courteous and kind. The mud was deep before our chapel, and we had our baptism the other day in the water by the side of the railway line, and the line was a good standing place for the crowd of spectators. We have had ten regular places of Sabbath service; on account of removals, want of funds for travel, and preachers, some of these have been given up, but three new ones have been opened in a private dwelling.

Railway and baptistry.

The priests who were in my list of seekers are rather quiet now, but I have letters from some of them, and they send for more books, and when I meet them they are friendly and respectful. One of the priests cast off his robes and sent me word that he intended to pay me a visit and would enter our religion; but I hear he has become a teacher in the government school, and dresses in costly silks, and carries a gold watch.

Priests.

I think the Christians grow in their understanding of Christian benevolence. Although our interests are not all self-supporting, we take collections for foreign and home missions, and have lately sent another donation to Japan, receiving a letter in return.

Our "elect ladies," Mrs. Safford and Mrs. Harris, spent Christmas day with us, and it was a *great gift*, very sweet, but too short.

THARRAWADDY — 1876

Miss Sarah J. Higby.

Churches, 27; members, 907; added by baptism, 43.

Dr. Smith, of the Karen Seminary at Insein, writes of this work:

The Tharrawaddy Karen mission began its individual existence in 1887, through the action of the Karen churches east of the Irrawaddy river in separating themselves from the

Karen churches on the west of that river, with a view to the more efficient working of this eastern portion of the Henzada mission. The importance of this move was immediately recognized by the Executive Committee, and in 1888 Rev. W. Carey Calder was appointed to the Tharrawaddy mission with its twenty-one churches and five hundred and eighty-four members, and remained in charge of the field until 1893, when he was transferred to the Karen mission in Moulmein.

History.

Since 1893 the mission has been without any resident male missionary, and there may well have been times when the Karen pastors would look back longingly to the period when they formed an integral part of the Henzada mission, and enjoyed the sense of power which comes from attachment to a large and strong body. Meanwhile, the station school has for a number of years been fortunate in having the services of Miss Higby, an accomplished teacher of long experience, and she with her able corps of native assistants has kept the school up to a high grade of efficiency.

Recent years.

Since the departure of Mr. Calder, Mr. Thomas and myself have been placed in alternate years in charge of the mission. We have done what we could in superintending the field from Insein, but it has been only the leavings of our time that we could give to Tharrawaddy. We have felt painfully the inadequacy of our supervision. Still the mission has not lost ground, having grown from twenty-one churches at the time of the separation to twenty-seven churches, and from a church membership of five hundred and eighty-four to nine hundred and seven.

As *one* though not the only reason for the separation of the Tharrawaddy mission from the Henzada mission, viz.: the comparative inaccessibility for the Henzada missionary, is rapidly becoming non-existent, on account of the railroad which is being constructed, and which will make Tharrawaddy an easy journey of a few hours from Henzada, it is our hope that, in the continued inability of the Executive Committee to maintain a separate mission at Tharrawaddy, the care of the field will revert to the missionary in charge of the Henzada mission. Should such a reunion occur, the temporary separation will have more than justified itself by the establishment of a separate station school for the churches of the East, and by the binding of these churches together into an association of their own, by which the separate interests of the field will be more efficiently served than by a *single* association of all the churches on both sides of the river.

Reunion with Henzada proposed.

I wish, before closing, to express my thanks to the Woman's Board of the West for the provision which they are making this year for a comfortable dwelling-house for Miss Higby, and to the Woman's Board of the East for the generous appropriation which they have made for the station school. The advisability of continuing this school would not be affected by the return of the mission to the superintendence of the Henzada missionary. The station school in Henzada could never do again the advanced school work for both sides of the Irrawaddy, and the young people of our Tharrawaddy churches must always be provided for by a school in their own district.

Generous action.

Fortunately soon after the separation a compound of twelve acres was secured in the town of Tharrawaddy, and the mission is already in possession of a school plant which does very well for a beginning. The outlook of Tharrawaddy is brighter than it has been at any time since the removal of Mr. Calder. If it should ever be possible for the Executive Committee to reopen the question of having a separate missionary for this field (an arrangement which would be ideal) with the single exception of a dwelling-house, that missionary would find everything ready to his hand for an immediate and effective prosecution of his work.

Favoring conditions.

ZIGON — 1876

Miss Zillah A. Bunn (in America), Miss Sarah B. Barrows (in America), Miss Eva C. Stark.

Churches, 2; members, 160; added by baptism, 2.

No report has reached us from this station.

BHAMO — 1877

Kachin. — Rev. W. H. Roberts and Mrs. Roberts (in America), Rev. Ola Hanson, Mrs. Hanson, Miss Margaret M. Sutherland, Miss Lillian Eastman.

Shan. — W. C. Griggs, M. D. and Mrs. Griggs (in America).

Kachin Department

Churches, 1; members, 120; added by baptism, 24.

Report of Mr. Roberts:

The past year brought new experiences and trials, all of which we trust have been converted into blessing to us and to these wild people. The greater part of January and February I spent preaching in the heathen Kachin villages, on the mountains southeast and east of Bhamo, an account of which appeared some months ago in the magazine. On the Saturday before the first Sabbath in March we had our first annual roll-call, when fourteen were baptized by Brother Geis who was with us, after which over eighty baptized Kachins answered to their names and partook of the Lord's supper. Early in March I visited Namkham with a view to opening there in the near future, and to see for myself and preach the glad tiding to the large number of Kachins that gather at the five weekly bazaars held in the different villages in that lovely valley.

A roll-call.

On my way to Namkham I found that a cold contracted on the hills in February was growing worse, but being anxious to carry out my plans, I attended two village bazaars, after which I went into the mountains east of Namkham among the Kachins and Pawlaungs. Within forty-eight hours I was obliged to return to Namkham where I was confined to my room for over a week with what would doubtless have run into dysentery but for the promptness and skill with which Dr. Kirkpatrick treated and Mrs. Kirkpatrick nursed me. As soon as I was able to ride I returned to Bhamo and went at once to Sim-lung, our sanitarium twenty-five miles east and 5,000 feet above the city, with Mr. and Mrs. Nichols and Mr. and Mrs. Case; here we spent the month of April. The cool bracing mountain air, the fresh berries, congenial company, and perfect rest proved most beneficial, for in May I returned much improved, and notwithstanding advice of the doctors who recommended that I should go away for the rains, I remained and have done full work to date.

Illness.

During the year the Lord has called to himself three of our elderly men, a sister, and the blind lad Brangshaung of whom I wrote so hopefully last spring. Dear boy, he was ready for the summons, and now with opened eyes sees Him whom he loved with uncommon devotion.

The Kachin chiefs and more influential elders no longer resist our educational work, but are ready to place their children under instruction as fast as we can provide accommodations and teachers. Some of them would much prefer that their children should remain "nat slaves," but in order to educate them they risk their becoming Christians.

Opposition declining.

Two of the brightest and most earnest Christians in school are sons of chiefs who came in as heathen. These dear boys have a hard battle to fight in their own homes and villages when they return to the mountains during vacations.

We have enrolled over one hundred names and have had an average attendance of eighty in our town school. At the examinations in November we passed 94 per cent., which speaks well for our young Kachin teachers and lady managers.

The school.

The health of our young ladies and school children has been remarkably good.

Notwithstanding short crops and poverty, our people contributed over Rs. 400 toward our work here and in Myitkyina, and sent over Rs. 100 to famine fund.

The government has sanctioned Rs. 2,000 and promised another thousand in the budget of 1902–3 toward our new dormitory, which we hope to dedicate on the second Sabbath in March.

The return of Mr. and Mr. Hanson adds real strength to our working force and renders my furlough possible.

We were all delighted and encouraged by the visit of our lady secretary, Mrs. Safford, and our vice-president, Mrs. Harris, who saw for themselves and you what we have and are trying to do for our Master and these lost people under your direction.

As I am soon to come up out of the mines and for a time become with you a rope-holder, I want to say in this my eighth and last report for this term of service: Brethren and sisters in Christ: These mines are rich in souls and need only be worked with patience, perseverance, and tact, directed by the Spirit, to yield a rich return for our Saviour. You have here and in Myitkyina faithful men and women for whom I ask your heartiest support, warmest sympathies, and earnest prayers during my absence.

Rich mines.

I thank you for your confidence and support during this my second term of service for you and our common Lord.

Burman-Shan Department

Churches, 1; members, 13; added by baptism, —

Report of Dr. Griggs:

During the past year the work at Bhamo has been handicapped by my ill health. In fact, for some months I was obliged to give up all outside medical work in the city and district and confine myself to dispensary patients.

The medical work, in spite of this, has grown very fast. I could, indeed, very easily have filled my whole time with this branch of the work. It is most important, too, as we can reach people in this way whom we could reach in no other. For example, during the year I was called to see the wife of the mullah or Mohammedan priest, and was taken into his inner room where his wife was. I was the first man, not a near relative, who had ever seen her. Unfortunately, she died a few minutes after I arrived so that I could do nothing to aid her, but the fact remains that I was allowed to visit her. I attended a large number of Sihk women, too, the wives of officers and men in the native regiment and the military police. Mrs. Griggs often went with me to their quarters, but unfortunately we had nobody who could speak to them. None of our girls could speak Urdu, and they would not allow any of the male helpers to come into their rooms.

Medical work.

We took one trip down the river in a native boat, stopping at most of the villages along the banks. On this trip we took a graphophone, and although I had but two records in Burmese, the natives were much interested in it. Hundreds came to hear the "machine that talked," and the consensus of opinion, for fifty miles along the river's banks, was that it was the residence of a "nat" or demon who did the talking. It was not till they heard a record made by the most noted Burmese singer in Bhamo that they would believe anything else. Even then some of them shook their heads and said that it must be a "nat" after all.

"A machine that talks."

Bhamo lying near the Chinese border, the people in the city have been very unsettled. In some of the jungle villages along the river for weeks the old people slept in boats, ready at a moment's notice to slip off should the dreaded Chinese put in an appearance. They were not afraid that they would conquer the country, they said, but they feared small bands of robbers would cross the border disguised as coolies, burn the village, and return again before the British troops could reach them. One village was burnt a few miles away, but further than this nothing of an alarming nature happened.

Chinese incursion feared.

A few miles up the river is a large village called Goon Hka. It is one of the largest in the district. Most of the inhabitants are engaged in the manufacture of ngapee, or putrid fish, the greatest Burmese dainty. They are well-to-do, and are of a much higher order than the average Burmese peasant. The wife of one of the chief men there was my first patient from the jungle. Since then I have performed several operations upon people belonging to the village, including a Buddhist priest, and have given medicine to almost everybody there at one time or another. This, of course, has made them very friendly, and we wished very much to open an out-station there, but we had no helper whom we could spare from our compound. It is a very promising place, and I hope that some day a school will be started there. A government school is there already, but being in charge of the elders of the village, it is not a success, and the Inspector of Schools wished me to take hold of this work, but it was impossible.

An outlying village.

Another project which the inspector very much wished me to undertake was the starting of a Burmese girls' school in the city of Bhamo. Such a school should be opened, for there is no Christian vernacular school for Burmese girls in the city. They cannot go to the Buddhist monastery schools with their brothers, and the private schools, two in number, are very poor. We had not sufficient funds, however, to carry out this plan.

School work.

During the year our school has grown steadily both in secular work and spiritual, three pupils having been baptized. The kindergarten department has been very successful, but this had to be given up on account of Mrs. Griggs' leaving. This was one of the brightest and most encouraging features of our school work.

I left my station for home during November. Mrs. Hanson, of the Kachin mission, has very kindly taken charge of the school work during my absence, and letters from the head master say that its progress is very satisfactory.

MAUBIN — 1879

Rev. B. P. Cross, Mrs. Cross (in America), Miss Carrie E. Putnam.

Churches, 20; members, 829; added by baptism, 51.

Report of Mr. Cross:

The condition of the work in this mission remains very much the same as it was last year.

A new church has been organized, and will present itself for admission to this association at its next annual meeting; but it is composed almost entirely of members belonging to various churches of this association, who have left their homes in search of better land, and formed a new village on an island towards the mouth of the river.

A new church.

I have learned to use the Pwo dialect, after a fashion, so that I have been able to talk and preach to the people in their own tongue, and have therefore been able to communicate much more effectively with them than I was able to do last year.

We held the usual annual preachers' meeting during the first week in October, which was

attended by a fair number of the preachers and elders. We studied the sixth and eighth chapters of Romans, and discussed essays on previously announced subjects; and a good number entered heartily into the discussion, both of the scripture lesson and the essays, and I think the meeting was a profitable one.

Meeting of native preachers.

The associational meeting of 1900 was held at Kemendine, that the people might have the privilege once more of hearing the voice and seeing the face of the venerable founder of the mission, and he was spared to us and given the strength which enabled him to speak a farewell message to this people for whom he had lived and labored for so many years.

A memorable gathering.

The school has prospered under the efficient care of Miss Putnam, and has been the largest in its history.

THATON — 1880

This field is at present under the oversight of the missionaries in Moulmein, who include its report in their statistical tables.

MANDALAY — 1886

Rev. E. W. Kelly, Mrs. Kelly (in America), Rev. W. O. Valentine, Mrs. H. W. Hancock, Miss A. E. Fredrickson, Miss Cora M. Spear.

Burman: Churches, 2; members, 179; added by baptism, 18.
Tamil and Telugu: Churches, 1; members, 20, added by baptism, 1.

Report of Mr. Kelly:

I reached Mandalay, on return from furlough, April 1. Miss Frederickson transferred my work to me at once, also the oversight of the Sagaing field.

During these months the usual lines have been followed in our efforts. Not having had the responsibility of our schools it gives me special pleasure to speak of the educational work of the field. The prosperous High School and the English school will be reported by Mr. Valentine, on the success of whose work the mission has great reason to be glad. The Burmese Girls' School, through the very efficient management of Miss Spear, has maintained itself under the great disadvantage of unsuitable accommodations. Two important changes for this school are at hand. First, the new building — concerning which a full report will be due later — will be ready for occupancy in January, 1901; and secondly, the school has been registered as Anglo-vernacular from the same date.

Prosperous schools.

Mrs. Hancock and Miss Fredrickson in city and district have continued their manifold and important labors.

The Burmese church, worshipping in the Judson Memorial Building, continues to prosper under its able and faithful pastor. The year has not been marked by special spiritual power, but we are earnestly looking for times of refreshing. At Thaye, a preacher has been kept; also at Amarapura, and, for a part of the year, at Aungbinle. The seed has been scattered, the Master's love and power have been heralded to many listeners, and we leave the results with Him who alone can give the increase.

Progress of work.

Through other parts of the district the work has been that of seed-sowing. I find a marked difference in the reception of the Gospel in these villages from that met with in the Rangoon district. The long years of missionary work in Rangoon have made the people riper for the truth.

The English work has been maintained. The membership of the church is small, but they are a faithful band of people. There have been no additions by baptism in this department during the year. The missionaries all coöperate, the con-

English work.

gregations have been good, the Sabbath school well attended, and the Christian Endeavor service sustained.

The congregation pays the rental for the English school. Mr. Bagchi has generously donated a new Estey organ.

Missionary needed. The English school has received the endorsement of the Committee of Reference. Either a lady or missionary family is greatly needed to take charge of the English work and English school, as well as the Burmese work on the north side.

The High School

Report of Mr. Valentine:

Enrollment. In reviewing my work I find that since coming to Mandalay in May, 1899, we have admitted into our school two hundred and fifty-eight pupils. During the present month (January, 1901), we have received twenty-eight. We have granted but few acquittance certificates. Many, however, have gone out from our school for various reasons — some to work, some through illness, some are tired of study, and some few go to other mission schools where, fortunately for the boys, acquittance certificates are not required. The last-named class usually leave fees unpaid.

Our school is yet far from what we want it to be, intellectually, morally, and spiritually, and I can see much hard work ahead of me before it approaches my ideal, but the ideal is coming.

Ideals realized slowly. In America a new teacher can sometimes get his class well in hand in a month or so, and, if a true teacher, at the end of the first year he has made a lasting impression on his pupils. Here the boys are obedient to the Saya Gyi from the beginning, but it takes years instead of months to make any abiding impression on their characters.

Hopeful signs. The oldest boys in my Sunday-school class are particularly attentive, and of course I am encouraged by this because they will, I am sure, be favorably inclined towards Christianity. But what I long for is the day when faith in Christ shall be in their lives. In God's own time this will come. If it be his will may I be here to speak to my boys, when my words in Christ may have an echo, not as now from their lips merely, but full and cordial from their hearts, which is, after all, the only true response.

My work has been in the English church, January to March; English school, January to December; Boys' High School, January to December. I have also taught in Sunday-school and had special prayer-meetings for Christian boys in my drawing-room. The boarders all attend the Sunday services and two weekly prayer meetings in the church, and all have daily Bible study under their class teachers.

THAYETMYO — 1887

Rev. Ernest Grigg, Mrs. Grigg.

Churches, 5; members, 170; added by baptism, 16.

Report of Mr. Grigg:

Our coming to this field has certainly not been of our own seeking.

Removal to Thayetmyo. Rev. B. A. Baldwin and Mrs. Baldwin left the work on August 4. A local committee of missionaries called me to take oversight of the work until a missionary should be appointed permanently to the field. I came up and gave six weeks to the station and reopened the school September 1.

In October I again made a visit to the field in connection with the annual examination of the school and left my faithful Burmese preacher, Sya Aung Baw, to act as minister to the people and look after the house and school.

When the Committee of Reference was formed all of its members were a unit in desiring us to settle in Thayetmyo. Many others of our brethren and sisters here either wrote to us or said to us, "You should go to Thayetmyo." So on condition that we remain Burmese missionaries, work through the medium of the Burmese language, that we shall be given Thayetmyo town also as a field of labor during the rainy seasons, and shall be relieved by the first man appointed as a missionary to the Chins, we came to Thayetmyo instead of succeeding Brother McGuire in Rangoon, as the Executive Committee had first voted and written us to do.

We reached the field December 12, and had to give our first fortnight to repairs which were absolutely essential to health.

Viewing the land.

Leaving Mrs. Grigg alone in the station to superintend the work, I then left on a thirty-three days' tour among the villages on the western side of the Irrawaddy. We journeyed down the river 100 miles by steamer and returning overland by cars and on foot. In many different ways the Burmese preacher, the Chin preacher, and the writer, sought to make known the Gospel in the twenty-two villages in which we labored: by Bible picture rolls, by preaching, by reading the Scriptures, by our lives, by prayer in their presence for their salvation, by singing after reading the hymns sung, and by leaving tracts with those who could read.

I was amazed at the enterprise and material prosperity of the Chins at the south. Large fields, good harvests, and fine cattle have been given by our God to many of them, and yet they worship devils (or nats).

The country nearer Thayetmyo is not so well suited for agricultural purposes, but the majority of the Chins we met are not poor except spiritually and mentally. If they will turn to Christ as generally as the Karens, whom they much resemble in religious belief and pursuits, the results will be equally glorious, provided they are well taught.

A new plan for school work.

After conversing with the chief men in many villages I am of the opinion that within five years it is quite possible to have twenty village schools with from 400 to 500 scholars carried on at an expense of not more than $25 of mission money for each school per annum. This result can only be obtained by making the condition of entrance to this boarding school to be a passing of the second standard in the village school. This plan would for a few years greatly reduce the number of pupils here, but it would result in building up schools in the villages where the Scriptures would be taught daily, thus securing a lessening of the present great expense of maintaining this central school. I would expect the villages to contribute from 100 to 150 baskets of paddy per annum for each teacher and to build their own school-houses. I have received much encouragement to believe that this can be done.

Roman Catholic activity.

In one village where there are thirty nominal Christians we could persuade only nine to come to the Gospel services on Sunday. The Romanists are busy among the Chin people on the southern part of this field seeking to establish churches and village schools, so our theological professors will have to give their students an outline of the false teachings of Romanists in order to qualify their graduates to cope with this new opposer to a pure Christianity. Some of the Chin Christians are earnest worshippers of the true God and cheered us greatly.

Five young men are studying at Insein and four young men in the Baptist college, whom Mr. Baldwin sent from this field. We hope much from these young men, although at present their entire support falls on the mission. Next month the association will be held here. We expect two hundred Christians and heathen to be present. Please pray specially for this field and its missionaries. We cannot possibly bear the burden alone.

MYINGYAN — 1887

Rev. J. E. Case and Mrs. Case (in America), Rev. Selden R. McCurdy, Mrs. McCurdy.

Churches, 1; members, 32; added by baptism, 1.

Report of Mr. Case:

Though I was unable to leave home during the last three months of the year, I spent one hundred and seventeen days touring in the district with our two preachers during 1900. We covered a good deal of new ground and also revisited many villages where we have often preached before. It was quite rainy much of the time we were out, but we managed to avoid getting wet and were able to hold a meeting in the open air nearly every evening. As in former years we had, as a rule, large audiences and good attention; but that we made any deep or lasting impression anywhere was not apparent. The Burmans about here readily listen to the story of salvation, but treat it as an idle tale almost without exception.

Touring.

Since the erection of our new school building a year ago, the school under Mrs. Case's constant and watchful care has continued to increase in numbers and there are now over one hundred names on the roll. In spite of an insufficient teaching staff, compelling Mrs. Case to teach the greater part of each day, excellent work has been done as was shown by the examinations. The meetings of the Christian Endeavor Society have been well supported, and nearly all the children have attended meeting on Sunday morning.

The school.

While we were attending the convention at Rangoon, in October I was taken sick, and on reaching home found that I had typhoid fever. The disease came near proving fatal, but prayer was answered, and God in mercy spared my life and granted me a good recovery from the sickness which left me very weak and emaciated.

Illness.

PEGU — 1887

Miss Ella F. McAllister (in America.)

Churches, 1; members, 237; added by baptism, 12.

Miss McAllister continued her efficient service throughout the year, Professor Tilbe, of Rangoon College, will give oversight to the work in her absence.

SAGAING — 1888

Rev. F. P. Sutherland, M.D., and Mrs. Sutherland (in America).

Churches, 1; members, 18; added by baptism, 1.

Mr. Kelly, of Mandalay, who has given oversight to this work since Dr. and Mrs. Sutherland returned to America, writes:

This field has also been under such supervision as I could give it.

The beautiful compound and mission house, with the neat chapel, are in good order. The membership of the church is small. Even this number has been further reduced by removals. But the faithful few have regularly maintained services, and I have been much encouraged by their interest and loyalty. Two preachers have worked in the field. One of these, for a part of the time, has been pastor, and received half salary from the church. One only has been baptized.

Faithful disciples.

I have visited important sections of the district, and had a good hearing, although thoughtful inquirers were few. There are numerous and admirable centres for outstation work, while the railways with the river make travel convenient. If

Inviting centres.

the faithful ministries of Brethren Hascall and Sutherland, who have wrought here in the past, are continued by others, results may be confidently looked for.

SANDOWAY — 1888

Rev. C. L. Davenport, Mrs. Davenport, Miss Melissa Carr, Miss Annie M. Lemon.

Churches, 18; members, 498; added by baptism, 27.

No report has been received from Sandoway. On account of the health of Mrs. Davenport, Mr. Davenport will shortly be obliged to make a change of location. The work has been prosecuted during the year with energy and, as the statistics will show, with encouraging results.

MEIKTILA — 1889

Rev. John Packer, D.D.

Churches, 1; members, 20; added by baptism, 1.

Report of Dr. Packer:

It is my grateful privilege to report another year's labors upon this field. Though the returns in apparent spiritual fruits seem scanty, as compared with the extent of the sowing and our earnest desires, yet we thankfully record that we have not been without evident and encouraging tokens of God's blessing.

Personal.

First of all we gratefully own the good hand of God upon us in the preservation of the life and health of all, missionary, preachers, teachers, and our membership generally. Not only has death not taken any of our number during the year, but we have recently had occasion to thank God for his manifest mercy in saving from imminent danger of death the useful life of our head-master, Saya Thin. In the second place, we have been able to prosecute the two departments of our work, the evangelization of the heathen and our school work, continuously and with fair effectiveness.

Mellowing soil.

Our preachers have fairly divided their time half and half, when weather permitted, between jungle preaching from village to village in this and the adjoining districts. They find a greater willingness generally to hear the truth, seldom now meeting a refusal to listen, and increasing interest is shown by some. Even in Meiktila which has so long and so stubbornly resisted the truth, this state of thing exists, and we are hopeful that before long the Holy Spirit will mercifully help many to yield a willing obedience to the truth. One man, after more than a year of halting between two opinions, has recently, to our joy, and we believe to the joy of angels in heaven, come out openly on the Lord's side, by confessing Christ as his Lord and Saviour in baptism. Others, a few, seem to be seriously considering the claims of Christ to their love and service. Let us earnestly pray that the Holy Spirit may speedily lead these almost persuaded ones heartily to accept the truth.

Sunday-school.

We have maintained our usual Sabbath services and Sunday-school with a good attendance, both of our Christians and our school boys. Throughout the year the careful daily instruction of the latter in the Bible, to prepare them for the Sunday-school, has been faithfully carried on as in previous years; and it is occasion for thankfulness to be able to report that they are growing in a useful knowledge of the life, work, and teaching of Christ; a few seem to show something of heart interest in him as the Saviour of sinners. May the Holy Spirit soon persuade these to accept him as their own personal Saviour!

Besides the home work in Meiktila, we have, once a month, provided preaching services for the two or three families of our Christians connected with the railway, and others living at

Yamethen. We are hopeful that, by the blessing of God, this work may grow into a local church of Christ.

Both congregations have been forward to aid the mission work by their Sunday offerings. They have contributed to the Burma Missionary Convention Rs. 73–12–0; Yamethen has given Rs. 6–4–0, the total of Rs. 80 nearly repaying the Convention's appropriation in aid of evangelistic work in this field. Besides the above, Meiktila contributed Rs. 51 in aid of Brother Chute's famine sufferers, Palmur, Deccan, to which not only our Christians, but our heathen school boys, little and big without exception, cheerfully contributed, in no case less than two annas, often double or more than double this amount.

Financial.

The blessing of God has rested richly upon our school work, which, with an aggregate attendance of seventy-one, and a daily average of forty members, a record much beyond any we had ever before attained, and with entire success in the government examinations, with a considerably larger number of candidates, and a proportionate increase of income from grants, and a larger increase from fees, was certainly never more prospered in secular things. But we long to see it equally and even more prospered and blessed in spiritual fruits. May God the Holy Spirit make his dwelling-place in these young receptive hearts, consecrating them and their learning to the service and glory of God.

Gratifying school record.

HSIPAW — 1890

Rev. W. W. Cochrane, Mrs. Cochrane (in America), Geo. T. Leeds, M.D., Mrs. Leeds.

Churches, 1; members, 40; added by baptism, 1.

Report of Dr. Leeds:

Again it is my privilege to render another annual report of the Lord's work in this part of the vineyard. In February, 1900, God blessed our home by sending us a little one of our own to care for. From May until October Mrs. Leeds and baby were in a hill station, twenty-seven miles south of Hsipaw. Three years in succession Mrs. Leeds has suffered from malarial fever in Hsipaw. The change was experimental. It proved not only beneficial to her health, but as she was the only white person there, many people visited her, and she made many friends among the heathen.

The past year has been one of work along the lines already established — a building-up of what we have. We regret to report no jungle travel except what the preachers have done themselves, two or three together. We hope soon to have an associate missionary, who can devote all his time to captaining the preachers. The hospital so fully occupies me that with my present hospital assistants it is quite impossible for me to leave for jungle travel.

Associate needed.

During last rains a class for preachers and Bible women was held daily for nearly a month. The work planned was not completed because of pressure of work in the medical and educational departments. The class was enjoyed by the preachers. Results of the work were at once manifest. I believe much more of such work should be done. From what little we have seen of the preachers here, we can say that they do not know their Bibles, and such work as instructing them pays well. I took a class in English in the school an hour a day for a month. The school is growing nicely, and the work is full of hope. Twenty-eight boys and fourteen girls are enrolled. Ten of these are boarders. The Christmas exercises were good, and attracted much attention, our large school-room being full of heathen people. The ruler here expects to open a school after the order of the government schools in Lower Burma. We wish the new enterprise every success. This will take the instruction of the children out of the hands of the ignorant priests. The ruler believes the priests should be compelled to pass an

Religious instruction.

A government school.

examination before being admitted into the priesthood. He is working for this new order of things, and hopes to see it adopted. We hope he may see it.

Sunday-school, church, young people's, and bazaar services are held regularly. The church roll has been trimmed again this year, as before, of the names of members whom we could not find.

An unfaithful preacher.

We have been grieved and have had no small disappointment because of the action of one of the preachers. He has an overwhelming desire for filthy lucre, which led him into much evil-doing. He is now living about forty miles east of Hsipaw, we believe very much ashamed of his actions.

Medical work.

The medical work goes quietly on. I have been surprised and pleased at the frequent calls to attend obstetric cases among the heathen. Because the call is generally a last resort it is difficult to manage. The knowledge that we attended such cases was spread by our Christian women, whom we have been able to help at such critical times. By the symptoms I can obtain from some of our people, it is my opinion that puerperal septicemia is a common cause of death here. The giving of general anesthetics seems quite wonderful to the people. This year two have had their eyesight restored by operation for cataract. There have been more in-patients in the hospital, more out-patients calling for medicine, and more visits made this year than last. The time of remaining in hospital has been from three days to four months. The longer the patients remain, the better our opportunity of systematically teaching them the truth. Some listen out of respect, some from curiosity, some thoughtfully, while some will not listen at all. But they will all acknowledge the superior efficacy of our drugs over the native drugs. From this by analogy we try to show them that our religion is the true one because it gives satisfaction and peace of mind to all who accept it. Some do not go to heathen worship any more and confess to belief in Christ, but they have not courage to face the storm of ridicule and persecution which would come from friends and relatives if they would come out from among them.

Remedies for body and spirit.

We pray that the time may be not far distant when these people will feel independent enough to worship according to the dictates of their own conscience. We would that our "new religion" might meet with as much favor as our "new remedies." It is quite natural to accept remedy from any person, if it will only cure, and it is likewise natural for people to be very slow and cautious in accepting a new religion. Here as elsewhere we find those who manifest a strong antipathy to the "new doctrine." We have faith in our God, and believe that the day will come when all shall acknowledge him Lord of lords and King of kings.

MONGNAI — 1892

A. H. Henderson, M. D., and Mrs. Henderson (in America), Robert Harper, M. D., Mrs. H. W. Mix.

Churches, 1; members, 39; added by baptism, —.

Report of Dr. Harper:

This year differs from any other in the history of Mongnai. As it began my cup of happiness was more than full, in the love, help, and sweetness of a beautiful wife. Dr. and Mrs. Henderson were leaving for the homeland on a much-needed rest.

Promise of the early year.

We missed our Brother and Sister Henderson and their little ones very much, but our hands were so full that we had but little time to be lonely. Mrs. Harper took hold of the school work and was of much help to Mrs. Mix, while I had my hands full with the repair of old and the erection of new buildings.

We were greatly encouraged by the number of baptisms the previous year, and

were expecting great things from and for God, and were not kept long in waiting, for very soon a young man asked for baptism and was accepted. A woman also asked for baptism, but it was thought best that she wait a while longer.

Painful experiences.

In the midst of this sunshine a cloud was gathering, which soon broke upon us with desolating force. Two members, father and daughter, were excluded — the father for practising witchcraft, and the daughter for total indifference to church services. Then came on the short and fatal illness of our Saya Po Ke, who went home on August 7, and was laid away in the afternoon of that day. He died in my arms, and Mrs. Mix and Mrs. Harper selected the burying-ground, while I made his casket.

Death of Mrs. Harper.

Following this came exclusion of another young man for taking a wife after the heathen fashion, and a little later Mrs. Harper became ill and went home on October 7, at 11.20 P.M., and was laid away the next afternoon by four English gentlemen who happened at the time to be in Mongnai upon a tour.

A visit to Rangoon.

I left for Rangoon on November 1, hoping that the change would be beneficial, and desiring to send home some of Mrs. Harper's effects. But every shadow and every scene reminded me of the trip made a few months previous with the glorified one who now awaits my coming.

After an earnest effort to get some one to come to the help of Mrs. Mix, I returned on January 2, to find another young man excluded for marrying after the heathen fashion.

Compensation.

I am glad I can say in the midst of all the sorrow and discouragements that there is great cause for rejoicing. The native Christians have grown and shown much Christian fortitude during the year, and I rejoice in the encouragement the Lord gives me through them.

The school in Mokmai has grown beyond our expectations, the pupils now numbering over fifty. We greatly need a new building there. I secured land for one from the Sawbwa before he died. The present administrator, however, took the land, and the superintendent refused to interfere and told me to do the best I could.

A Christian colony.

A colony of Karen Christians is reported by one of our teachers south of Mokmai. Their language is foreign to anything our teachers know. I hope to make a tour there within a couple of weeks and see what condition they are in.

During the year two native adults and two children have been laid to rest.

The Lord is gathering in his sheaves, and we have the privilege of work left us still and the sure hope of meeting beyond the parting.

NAMKHAM — 1893

Rev. M. B. Kirkpatrick, M. D., Mrs. Kirkpatrick.

Churches, 1; members, 42; added by baptism, 1.

No report has reached us from Dr. Kirkpatrick. We know, however, that the year has been one of patient, faithful, heroic effort. It is a profound grief to us that this faithful missionary remains still without an associate in his isolated frontier station.

MYITKYINA — 1894

Rev. G. J. Geis, Mrs. Geis.

Churches, 1; members, 30; added by baptism, 13.

Report of Mr. Geis:

We have never had a more successful year than the one just closed, and the prospects at the opening of the new century are brighter than ever. Thirteen were added by baptism to

Extra floor props.

our church, the largest number in any one year. The attendance at our services has been good, both in town and at our Christian village. On Communion Sunday extra floor props had to be placed under the bamboo floor of our chapel lest we might break through, while the school children were seated on the floor around the preacher in order to accommodate all the people. The native contributions have also increased about 25 per cent., due to the fact that our people had a good crop and are prospering materially. Some who settled here with a few fowls and a pig or two now have fairly good houses and a nice garden with a good market for their produce.

The number of pupils in our day school was almost doubled during the year, twenty-four being enrolled. Two of these were added by baptism to the church. The two teachers,

The day school.

Ning Krawng and Kan Gyi, besides teaching five days during the week, took their turn in conducting services in the evening and in preaching on the Lord's day. They also accompanied me on several preaching tours in the hills. The religious instruction of the school was imparted by Mrs. Geis and myself.

In order to keep the two preachers in the out-stations busy I had them visit regularly a certain number of villages within easy reach of their home and send me weekly

Two preachers.

reports of their work. Besides this I laid out a course of study in the life of Christ and required them to pass an examination. This study I believe has been a great blessing and help to all of us.

The branch of our work upon which I put most stress, namely jungle preaching, has had to suffer somewhat, partly from the lack of funds and partly from other causes. I was out in in the hills until the threatened invasion of our district by the Chinese from across

China and the Kachins.

the border. As the Kachins were unsettled for a time and some were suspected of siding with the Chinese, it was considered advisable by the authorities not to expose myself to any danger by travelling in the hills at that time. I therefore spent most of my time in school and among the villagers near by.

I cannot speak too highly of the kind treatment received from government officials here and of their assistance wherever possible in our work. In April I received a free license to extract forty teak posts for our new chapel; and now that they have been sawed up

Official favors.

our Deputy Commissioner has given me a pass to bring up all my timber free of charge on a government launch, a distance of about sixty-five miles.

With rare exceptions my family and I have enjoyed splendid health; we rejoice in the work to which God has called us.

HAKA — 1899

Rev. A. E. Carson, Mrs. Carson (in America).

Report of Mrs. Carson:

The past year has been one of hard work, and, humanly speaking, of small results — foundation work. However, it has witnessed the building of a good substantial school-house and has seen very nearly the completion of a mission house among the hundreds

House building.

of thousands of people who, from time immemorial, have been without teaching or religious training.

This building has been accomplished under almost insuperable difficulties. Not being able to pay the exorbitant prices demanded by Chinese or Burmese carpenters for going up into the hills to do the work, the missionary has been obliged to do the whole

With his own hands.

of the building with his own hands. This has given little time for direct mission work. The missionary has, however, been able to acquire a good command of the language and has translated a number of hymns, a catechism, Bible stories,

lessons, etc., for use in the school. A little school of ten or twelve pupils has been gathered and taught by San Win, the native preacher. The children have proved very bright and have made fine progress. The Gospel has been faithfully preached, both by the native preacher and by the missionary, whenever time and opportunity offered, but so far without visible results.

Spiritual beginnings.

Ministering to the physical needs of the people has been no small part of the work. Many hundreds of cases have been treated, and God has wonderfully blessed the efforts made in this department. In this way the confidence of the people has been gained in no small degree. The sudden death of the fine young physician who was to have taken charge of the medical work of this mission was the great disappointment of the year.

Medical work.

The dear Karen Christians of Henzada, encouraged by their missionaries and realizing the need and importance of the Haka field, *offered to send a native preacher and support him themselves* this present year. This has brought great courage and cheer.

Cheering co-operation.

With the buildings completed, thus permitting the missionary to give his time to preaching gospel, instead of doing carpenter work from daylight to dark, with three native preachers instead of one to assist in the work, with a constantly increasing efficiency in the use of the language, and with the confidence and love of the people fully established, we hope, as we most earnestly pray, that we may see marked progress during the coming year.

Ready for the work.

LOIKAW — 1899

Churches, 3; members, 89; added by baptism, 12.

Rev. A. Bunker, D. D., Mrs. Bunker (in America), Rev. Truman Johnson, M. D., Mrs. Johnson (in America).

This field, a week's journey to the northeast of Toungoo, its parent station, was occupied in 1899. A scattered body of Christians, originally reached by jungle touring from Toungoo, has been brought under their oversight, and the work is developing wonderfully. The field is of rich promise, the resources available for its development being painfully disproportioned to the opportunity offered.

Dr. Bunker writes in his own warm, convincing way:

The people here are hungry and needy, ready to receive our ministrations, though they but feebly realize their import or value. A wide open door has been set before us by the Holy Ghost. We have occupied the two chief towns by request of the chiefs living in these towns, one ruling thirty thousand or forty thousand people, the other several thousand. I say we have occupied these towns, built chapels and teachers' houses, and gathered two most enthusiastic schools in them. This means, if we can hold on, the whole of these two tribes. "As go the chiefs, so go the people." Another chief has entered into very friendly relations with us and calls me "his father," and himself "my son." Other villages have been occupied. In all we now occupy seven villages and some of them are very large. The people are beginning to *love* us. They come with manifestations of trust and confidence, sometimes long distances. A fourth chief has asked several times for a teacher and promises help. He rules a very large territory, and his rule includes the Padaungs, a fine race with whom we have increasingly friendly relations. We are working

A door wide open.

slowly and laying a broad foundation. Every stone in this foundation for the Temple of Christ in Karenni is laid on bed-rock. We make a good deal of "placing a teacher." We get all the help we can from the people first of all. We go with all our people who can go to conduct the teacher to his place. We try to show the people how much we love him. We see a house and chapel up, a work begun, and we instruct the teachers as to their responsibilities. No teacher is paid wages, but helped with what funds "Jesus gives us for them," they being volunteers to do the work of Jesus Christ laid on them by their Master; we, not their master, but their servants for Christ's sake to help them do their own work, committed to them by him.

Placing a teacher.

We came here at the call of the Holy Spirit. He has led or delivered us thus far. He has given us twelve precious souls the last year for our encouragement. We organized a new church a few Sundays ago. Our schools have been kept right up to the mark and a tremendous advancement is seen in this village alone. We want a chapel and school-house. I think we shall get it, and the *natives will give the money for it*. Eight or ten subscription papers are out, and the first subscription comes from Karens at Loikaw for Rs. 100. Many native Christians in the old field have enthusiastically endorsed the movement. I have saved less than Rs. 400, all I have in this round world. The rest has gone into the work, or for the extra necessities here. I have placed this Rs. 400 to bridge up the gap and confidently look to the divine paymaster not only to repay, but to supply all needs.

Results and needs.

We add a very informing report received through Dr. Bunker, and reproduced exactly as written. Dr. Bunker says: "This report is written by a native, who knows English — as he knows it."

1. *Kyet-bo-gyi village.* — There are four teachers in this village. This is the southwestern Karenni chief's village. It has two teachers, Saw Way Kaw and Saw ta Sheh. It is also the headquarters of Law Peh and Saw Yah Aye, the local preachers for that part of the country. Number of scholars present at night school is twenty. Among these ten are day scholars. The chief and his villagers come to worship nearly every time. The chapel has been built on its proper place, but it was made of bamboos to last for one year only. The villagers have subscribed over three hundred rupees for a wooden chapel which they intend to build next year. The voices of the Karenni girls in singing are very sweet. Great hope for this village.

A chief's village.

2. *Daw-she-i village.* — There are six teachers in this village. Po-thi and Kah-gyi are the school teachers. Shway Too and Ko Ray stay with the missionaries, but help in teaching and preaching in this village too. Shway Moo is Dr. Johnson's assistant in medicine. Maung Lay is the head assistant to the missionaries and local preacher all over the six Karenni chiefs' country. This village has twenty-one church members. Number of scholars present every day is thirty. Number of older scholars attend the night school every night. This is the headquarters of the A. B. M. U. Loikaw mission.

The central station.

3. *Senite village.* — There are two teachers, Rev. Tee O and Saw Po Thet. It has the largest number of church members in this mission, *i.e.*, over sixty. The villagers provide food for their teachers every year.

Other villages.

4. *Tha-dai-koo village.* — This has only one teacher. The village teacher hopes that some will be converted, not long ago ("in the near future"). The teacher's name is Ah Saw.

5. *Der-da-wee village.* — This has two teachers, Taw Mur and Than Nga Cho. The vil-

lagers enjoy in worshipping the true God. Many old and young people attend the night school regularly.

6. *Wau-thau-koo village.* — This has one teacher, L'Kan. The meeting places were crowded every night with worshippers and scholars. Most of the villagers have relatives who are already converted into Christianity at Yaddo (in the Toungoo mission). The influence of them makes this villagers enjoy in the same religion. No chapel for the teacher yet. He stays with one of his uncles at present.

A crowded meeting place.

7. *Sho-la-pa village.* — This has one teacher, Too-di. The chapel is nearly finished. There are twelve pupils in the night school.

8. *Mah-Lah village.* — The teacher, Shway Toe, is located here one year ago. There are three church members; thirteen scholars attend school every evening. Thu-ri, who has authority nearly all over the Padaung country, is in this village. He helps his teacher a great deal in every means.

9. *Na-Mau Lah village.* — There are two teachers in this large village, Rev. A-tho-ta and Maung Shway Nyo. The house and chapel has been nicely built. It will last for at least three years. As the teachers enjoy in their work for the people, over thirty scholars attend the night school, very promptly and gladly. The villagers listen to the Gospel attentively in every service time. There is one church member in this village. Great hope for people's conversion not later.

Attentive hearers.

10. *Na-Mà-Kon village.* — This is one of the Karenni chief's village. Here are at present two teachers, Maw-Le-paw and Saw Queh. Po Reh, the head man under the chief, is our great helper. He tries hard all the time in getting scholars for the teacher and encouraging the people to come to worship. He goes around with the preachers to find places to locate teachers.

11. *Meh-sur-ti village.* — This village has one teacher, Rev. Sway Lay. Prat-ter, the head man of the village, has been among Rangoon Christians over ten years. Although he is not converted into Christianity, he helps the village teacher very much. He is also one of the chief's advisers.

Aided by head man.

12. *Meh-ser-ti, the lower village.* — This has one teacher, Maw-Yeh. As the chapel is not finished yet not many scholars attend the night school. As the upper and lower villages are not very far from each other the two teachers have the same house and chapel in the middle (mid-way between the villages).

13. *Soung-swee-la.*
14. *Lay-lah.*
15. *Swei daw.*

} These three heathen villages ask for teachers. As time offers, we shall soon locate teachers there.

Remarks. — Some of the villages have two teachers. When we find places we will remove one from each and locate them to such new places.

As these countries were governed by unwise chiefs, thieves are numerous, so the young and old men arm themselves in the day time to look after their cattle, therefore it is hard to have day schools. In nowadays the heathens are awakening by the shining of the Sun of Righteousness upon them. Teachers will be located, as many as we have means to support them.

Heathen awaking.

Report of Dr. Johnson:

Although my work has been by no means confined to the medical department, yet that work is so important it seems proper that I should add a special word concerning it to the general report of the mission.

From our first arrival the people have been anxious to receive medical aid. Many have come long distances. The medical work has been a constant agent to bring us into contact with the people. Many have visited us on that account who would not have otherwise come. The benefit they have received has made them specially friendly, and in some cases has been the means of opening a village for the locating of a native preacher.

Medical work.

During the ten months, from March 1, 1900, to Jan. 1, 1901, the records show 2,137 new cases in the dispensary, and 671 prescriptions sent out into the district. In the dispensary there was a total of 4,697 doses of medicine dispensed, and 2,499 surgical operations or surgical dressings applied. In addition to this, medicine has been supplied to our native workers and they have treated a great many cases in their villages.

I believe we are reaching many by this medical work we could not otherwise reach, and that we shall soon reap spiritual blessings as the result.

Dr. Johnson adds interesting incidents from a recent tour:

I have visited four of the Myosas and have found them very friendly. The last journey was to the village of the Baw-le-keh Myosa. He sent for me to treat him medically. His village is perhaps thirty miles distant. I reached it in two days and remained there two days. I was able to give him relief and he was grateful. He paid all my expenses and gave me ten rupees for medicine, which more than paid the bill. He is the most wealthy and powerful of the Red Karen chiefs. I think no other missionary has ever visited him. He seemed quite inclined to receive a teacher into his village, and we are looking for a good man, who will have influence. He is quite willing that his people should receive teachers.

A Red Karen chief.

In all the land we meet no opposition. On my return I visited another Myosa. In his village we have had teachers ever since we came. I found a great improvement since my last visit. There is a school of about fifty pupils. Some twenty can already read. They came to the chapel and sang for me for an hour on Saturday evening. I spent Sunday in the village, and we were able to do a great deal of work. We hope soon to form a church there. The people came to me freely and talked not only concerning religion, but about the good of their country. One man said to me, "How is it that we can come to you and talk in a friendly way, without fear, but when a government officer comes we never talk in this way?" I told him we came because we loved the people and they were like our own people. We had come to help them and we were interested in everything they did.

Gratifying advancement.

KENG TUNG — 1900

Rev. W. M. Young, Mrs. Young.

Keng Tung is situated in that part of Burma extending east from the Salween river and north of northern Siam, being two hundred and fifteen miles northeast from Mongnai. It is the centre of a rich territory. An official census made a few months since reports the population for the city at 10,257, with a total of 40,000 for the city and adjoining valley. The entire district numbers about 190,000 people. A large part of the population is Western Shan, being made up of immigrants from the district west of the Salween river. The native people — the Khuns — are, like the Shans and the people of Siam, a branch of the great Tai people. Their language is

closely allied with the Shan of Burma, which indeed is giving promise of entirely supplanting it.

In 1869–70, Dr. and Mrs. Cushing made a tour through this territory. The extension of work to and beyond this point has been in contemplation from the outset of work among the Shan people. In the judgment of all our Shan missionaries the time had come when the occupation of this central point was a necessity. The decision that their desire should be granted was made after long consideration by the executive committee.

Mr. Young, whose experience has particularly qualified him for this service, has now reached Keng Tung, together with Mrs. Young, who sailed from Boston last fall as Miss A. D. Mason. Their experience since reaching the field is such as to confirm the judgment that the time was ripe for the enterprise in which this beginning has been made. It is earnestly hoped and believed that this acceptance of the trust created for us by those into whose labors the workers of to-day are entering will prove a source of eternal blessing to a great multitude of people.

Mr. Young writes:

I have been in Burma too short a time to make a report. We arrived December 3 in Rangoon. The month, since my arrival, was spent in purchasing an outfit, in securing workers and the preliminary work for the long journey to Keng Tung, three hundred and sixty-one miles on beyond the railway's end. Thirty-seven days by regular stages will be required for making the trip. When I left Boston I expected to go to Keng Tung alone, but later decided that it was "not good for man to be alone," and so Mrs. Young is going with me. She has had several years' experience as a teacher and will be a decided help to the work. The journey, thus far, has been a very pleasant one. We are now at Mongnai, where we remain about one week, arranging for transport and visiting the field of my first labors in Burma. There has been a wonderful change here since we cleared the jungle from the compounds eight years ago. I do hope to see as strong a plant at Keng Tung before I have to take another furlough.

Preparations for journey.

So far as I am able to gather information, the outlook for Keng Tung is very hopeful. The chief political officer for the Southern Shan States has promised whatever aid government can render in opening the work. The chief military officer at Keng Tung is a very active Christian and a warm friend of missions, so the prospect is good. The improvement in the roads in Shanland has been very rapid the last six years. Keng Tung will be much more accessible in two or three years than it is now. All things considered, it seems an opportune time for opening the work. The cost of transporting goods from the railroad to Keng Tung is heavy, but this will become better each year. I will write a full descriptive letter after I reach the field and get work started.

Favoring conditions.

I am greatly pleased with the outlook of the work at Mongnai; also the general growth and development of the Southern Shan States.

ASSAM

No other company of mission workers is more deserving of our sympathy than the courageous band the scene of whose labors lies among the hills of Assam.

The past year has been one of exceptionally painful experiences. As was foreseen, the work was prosecuted with an inadequate force. And unforeseen sickness has added to the trials of the year. The entire force at Tura has suffered from illness, the issue for one dear young spirit being that full recovery which the Lord gives as his last best earthly gift. Mrs. Parker too has passed on. Mr. Dring returned to this country with health seriously impaired. Mr. Petrick after a long struggle against increasing weakness was forced to leave his prosperous work for the tea-garden workers at Sibsagor. Mr. Moore, also, is compelled to relinquish his field for a time. Mr. and Mrs. Clark have closed their long record of service at Impur.

Trials.

But trials have been cheerfully borne. Vacancies have been filled by the voluntary acceptance of doubled responsibilities. Mr. Swanson postpones his well-earned furlough and adds Mr. Petrick's district to his own large field. Mr. Boggs extends his work to include Mr. Stephen's. Dr. Rivenburg accepts a temporary transfer to Impur.

And the divine blessing has been given in full measure. Large ingathering still attends the work for tea-garden immigrants. Large accessions are reported from the Nagas of Impur, and the work among the Garos at Tura seems to be entering upon a new era of conquest. No letters reaching us are more cheering than those received from this field.

Mr. and Mrs. Phillips' return has brought most welcome reinforcement to Tura. Mr. and Mrs. Dowd are entering hopefully into the work in the Naga hills.

The plan for advisory action, as recommended by the executive committee, was adopted with entire unanimity by the conference held in December.

SIBSAGOR — 1841

Assamese. — Rev. A. K. Gurney, Mrs. Gurney.
Immigrant peoples. — Rev. C. E. Petrick and Mrs. Petrick (in Germany).

Assamese: Churches, —; members, —; added by baptism —.
Immigrant people: Churches, 10; members, 524; added by baptism, 30.

Report of Mr. Gurney:

My time the past year has been occupied in preparing the Assamese Bible for the press, and in printing the same. The printing was begun last July, and has now reached Joshua 10:31. At first it was a little delayed by the necessity of making new type for characters which occur very frequently in Assamese, but occur seldom or never in Bengali, the same alphabet being used in the Assamese Bible as in the Bengali Bible. All expenses both of printing and pundit are defrayed by the British and Foreign Bible Society so far as the Old Testament is concerned.

For the sake of facilitating the work, I have been residing in Calcutta and in Darjiling since April last.

Report of Mr. Petrick:

The year 1900 has been one of the hardest of the more than seventeen years of my missionary life in India. Continued illness for about half the year has prevented me from doing what I had planned. A change to Darjiling for two months did not bring the desired benefit. At the close of the year I am still a patient, praying for the Lord's help. The first half of the year I enjoyed good health and was able to attend to my many duties. Both my wife and myself toured all over our extensive field, and have sown the precious seed of the word of life. This has been a great joy to us as in former years.

Illness.

The churches have continued to prosper and grow without any financial help from the mission. The preachers have done their work faithfully. Three evangelists have travelled over the field and many people have heard the Gospel from them. Our Assamese church at Domgaon-Tiok has enjoyed the faithful ministrations of the devoted preacher Bombeshor, who acts as pastor of the church. He is a Christian of only a few years' standing, but in knowledge of the holy scripture and missionary spirit he is superior to many of our older Christians. Besides being the pastor of this church, he has done a great deal of mission work in the surrounding villages. He has now again several new converts ready for baptism. May the Lord give us more such men!

A prosperous field.

A devoted laborer.

We baptized a Mohammedan during the year. He is the second Mohammedan baptized in our mission in Sibsagor since I came here. May the Lord give us more fruit among his co-religionists!

Mohammedan converts.

Our school in Sibsagor has been continued to the close of the year. The teacher has been faithful in his work. Sunday-school work has been the same as last year. The Kol church in Tiok has still the largest Sunday-school, larger than the one at the station. The preacher of the Tiok church, Bigon, takes more interest in Sunday-school work than is generally found among our people. On account of illness I was not able to conduct my Bible class in summer, as I have done every year.

Day school and Sunday-school.

We baptized thirty converts during the year, ten of our members died, two we had to exclude, and one was restored to membership. We have at present two Assamese churches and eight Kol churches. The membership of the churches is at present five hundred and twenty-four.

Statistical.

NOWGONG — 1841

Assamese. — Rev. P. H. Moore and Mrs. Moore, (in America), Miss Lolie Daniels, Miss Anna E. Long.

Mikirs. — Rev. P. E. Moore and Mrs. Moore (in America), Rev. J. M. Carvell, Mrs. Carvell.

Assamese; Churches, 3; members, 227; added by baptism, 22.
Mikirs: Churches, —; members, —; added by baptism, —.

Report of Mr. Moore:

For the year 1900 I have to report twelve months of continuous labor at my post. During the first and last quarters of the year I spent most of the time in itinerating work, visiting our churches and schools and preaching in villages, so far as I was able to reach them, throughout the district. The summer months were spent at the station. I was not in very vigorous health in the hot season, and my work there was not actively aggressive. At that time I superintended the preparation, in Assamese, of

A full year's work.

Publications. copy for the press of a little book that is published in Bengali and Hindi under the title, "The Glad Tidings." It is chiefly a compilation from the four gospels, and is intended to give non-Christian readers a vivid outline of the life-work of Jesus on the earth. It is now in the press, and we plan to print eight thousand copies for circulation in Assam, the cost of printing having been supplied by the Sunday-school in Waterville, Me.

In this connection I may mention that Mrs. Moore has within the past year carried through the press the fifth number of her series of little books for children in Assamese. It is entitled "The Acts for Children," and is a book of 147 pages. She had prepared the manuscript for this before she went home in 1898. My wife has also continued her work of visiting from house to house, and teaching the children by the wayside in the station; and she cares for my work at the station when I am on tour.

Converts. During the year I have had the privilege of baptizing twenty-two persons, — one at the station, thirteen at Udmari, and eight at Balijuri. At the end of the year there are several candidates for baptism at different outstations, and I expect to baptize a number of them when I can visit those points again. The condition of the churches has been far from satisfactory; but I believe there is, on the part of the Christians, a gradual adjusting themselves to the conviction that the work is to be carried on under God by themselves; that they, rather than the mission here, are the responsible party.

Effort for self-support. The purpose on our part to foster that conviction among the native Christians has for several years deterred us from adding to the force of native workers who are to be supported at mission expense. It has followed as a result that the paid force of native workers has decreased, and as yet voluntary unpaid evangelistic labor has not largely increased. Thus it has happened that in my itinerating work I have generally had but one native co-worker to travel with me, he being a young man who is responsible to the Nowgong Station church, and whose support is paid partly by the church and partly by a grant-in-aid from the mission to the church. We long to see the force of volunteer laborers largely increased, for the work is great and the laborers few.

Sunday-schools. Sunday-schools have been maintained at the station and at Tika. At Messa there has been a Sunday-school part of the time. At Udmari and Balijuri we have not been able to carry on Sunday-school work, chiefly because of the illiteracy of nearly all the people.

The station day-school is a valued auxiliary in our evangelistic work, but most of our village schools are at present but indifferent allies.

GAUHATI — 1843

Rev. C. E. Burdette, Mrs. Burdette, Rev. S. A. D. Boggs, Mrs. Boggs, Miss Henrietta Morgan (in America), Miss Isabella Wilson, Miss Gertrude Wherrett.

Churches, 5; members, 635; added by baptism, 40.

No report has been received from this station, the statistics given above being those of the preceding year. Mr. Burdette, in a letter received some weeks ago, speaks hopefully of the work. He mentions a recent baptism and says that there are everywhere indications of increasing thoughtfulness among the churches.

GOALPARA — 1867

Rev. A. E. Stephen and Mrs. Stephen (in Scotland).

Churches, —; members, —; added by baptism, —.

Report of Mr. Stephen:

The following statistical statement may be of interest:

Area of district 3,954 square miles; population 452,304.

Tribes: Bengali, 321,777; Mech, 68,843; Rabha, 29,269; Assamese, 27,595; and a few lesser tribes.

Statistical.

Area of town about 2 square miles; population, 5,440.

Workers: A. E. Stephen, Mrs. Stephen, one Bengali evangelist for Bengalis and Assamese, one Garo evangelist for Rabhas, one village school teacher for Rabhas.

There have been upon this field during the year five workers, as the above table shows.

The year's work.

We have preached Christ crucified, risen, and glorified, in the markets, by the wayside, in the villages, to Bengalis, Rabhas, and Assamese.

The Bengali evangelist has continued his work in the town, visiting the people in their homes, and preaching by the wayside. We have endeavored to carry the message of God's love to all parts of the town, and while doing this we have sold portions of the New Testament, distributed tracts and the Bengali Sunday-school leaflets on the "Life of Christ," to young people who will perhaps never be gathered into Sunday-schools. I have also given time to acquire a larger vocabulary of the Rangdániyá Rabha dialect.

The evangelist to the Rabhas has itinerated among the villages, accompanying me in the cold season, and many who sit in darkness have heard about the Light and Life of men. This evangelist resigned in December, 1900.

The Lord's day services and weekly prayer meetings have been carried on as usual. Bible classes in English and Bengali were opened and were attended by a few, but when the warm weather came the young men found it too hard to climb the hill, consequently the classes were closed.

A convert?

One young man, a Hindu, professed to have received Jesus as his Saviour, but has not confessed him openly. There have been no baptisms and no church has been formed. We are not discouraged, because "the Gospel is the power of God unto Salvation to every one that believeth."

Among the Rabhas.

In February, 1900, a school was opened among the Rabhas in a village which has been calling for a teacher for several years. Peta Marak, a Garo, who had been with us in school for three years, went as teacher. The people built the school-house and teacher's house, and they give him his rice, which is equal to Rs. 2 per month.

There has been a good attendance during the year, and at present there are twenty-six names on the roll. We trust that the teacher will be used of God in sowing in his work among the boys seed which shall spring up and bear fruit to the glory of God.

TURA — 1876

Rev. M. C. Mason, Mrs. Mason, Rev. E. G. Phillips, Mrs. Phillips, Rev. William Dring, and Mrs. Dring (in America), Rev. I. E. Munger, and Mrs. Munger (in America), G. G. Crozier, M.D., Mrs. Crozier, Miss Stella H. Mason, Miss Ella C. Bond.

Churches, 16; members, 3,631; added by baptism, 238.

Report of Mr. Mason:

I inclose herewith the statistics of our field for the last year. I regret that it is impossible for us to send you statistics earlier; but you at Boston can gather information from Alaska as

easily and as quickly as we can gather from many of our out-stations. This year the work of preparing them has been especially hindered by the fact that I have been alone, overworked to exhaustion, and ever since my heavy trip in camp and the work at the Gauhati Conference, I have been ill every few days. The affliction of much illness, the death of our boy, the departure of two of our little girls, one of whom was near the grave in Calcutta, and both of whom went to sea ill; and now word comes from Penang that they have small-pox on board the steamer and one of the children and Bro. P. E. Moore, in whose charge the children went, are suspected — all add to our cares and burdens. Mr. Phillips is doing a needed work in camp, but as yet there is scarcely any relief to my work. I hope for his return this month or the first of next, when I shall begin to transfer some of the burdens. The station school is just opening and I am beset from morning to night by pupils and would-be pupils for direction and help.

Heavy trials.

I should be glad to write you a full, long report of the work of the year, but this is out of the question now. I will simply say that while there has necessarily been great neglect of field work, and there are many dangerous signs and many weak points in our work which need prompt and vigorous attention, — the churches are many of them weak, — nevertheless there are evidences of life and interest and, in places, of healthful growth.

We have just had our annual gathering in a new part of the field. Since the government has forced nearly all of our teachers, preachers, and helpers to be census enumerators, without pay for many weeks, at this time of the year, the attendance of this class was proportionately smaller than ever before; and as the meetings were from six to ten days' travel from several of the churches there were six churches unrepresented except by letter and contributions. Nevertheless there was an attendance of nearly three hundred and a remarkably good class of meetings and sermons. There have been to my knowledge over one hundred baptisms since these statistics were collected, and movements are made for progress.

Annual meeting.

The people voted to raise the standard of their village higher schools so as to relieve us of one class here. We have at the same time added to our station school one higher or post-graduate class, made up from only the better class of students from the last two classes. These receive no stipends, but are nevertheless more or less dependent upon our ingenuity for their support. Here is where the need of an industrial leader is felt, and although it is not my specialty, this falls to me now and I have hopes of doing something, notwithstanding many of the advantages I once had have been lost. My hopes are still bright, and if after Mr. Phillips comes, I can get abreast of the work, I hope that this year will be an advance on the past. Pray for God's mercies and blessings upon the work of and for these people.

Changes in school work.

Report of Dr. Crozier:

It is with pleasure that I transmit the following report of the first year's medical missionary work at Tura, acknowledging before our loving Master the manifold blessings that have attended our efforts. The prayers of many interested ones both here and in America have in a marked degree been unquestionably answered; without this I fear many cases would have resulted differently, and many hearts would have remained closed, and many doors unopened. It has been the happiest year of my life, with more of personal sickness, I think, than in all the rest of my life together, but this very sickness has been a powerful means of bringing blessings into our home and to the work of our Lord among many people. Every member of the mission has been brought down with malaria this year, some of us several times, and some with other illnesses. Our dear little Gordon Mason has gone out from among us into the regions beyond, and now Olive and Eleanor

Joy, though in tribulation.

have started for America that their lives may be saved for further service in this world; but His grace is sufficient for all these things, and we rejoice in His loving kindness.

Mr. Dring's absence.

During most of the year owing to the illness and absence now on furlough of Mr. Dring, who returned to America during the summer seriously broken down, I have looked after the carpenters, repair of mission premises, care and sale of books, and the morning work of the boys receiving aid from the mission. Through all these necessary things an opportunity has been afforded to get into the lives of many of the boys who are going out to become leaders in the Christian work of the hills.

Training of medical helpers.

Not the least important thing in the year's work has been the training of three of the boys for medical mission work, without whose help much of the work I have done would have been impossible. And now these three are prepared to treat most of the diseases from which the people suffer, and after another year's training I hope to send out one of them into a large heathen section where the people have no one to preach to them the Gospel or teach them to read the Word of Life or care for their bodies. Others are expecting to take up the study of medicine next year, and it will be a mighty blessing to these multitudes when some of these young men can go out among them preaching, teaching, and healing.

Statistical.

Following is a summary of the medical work of the year: Total number of patients treated, 3,185, of whom 173 were in their own homes, 13 in my hospital. Approximate number of treatments, 9,500; calls in patients' homes, 745, of which 224 were made by my assistant. Number of deaths, 3; probable lives saved, 15. Operations, 92; chloroform, 16 times. For the last half the year fuller records were kept, showing:

Malaria (not counting spleen cases)	293
Large spleens	91
Of respiratory system (20 pneumonia)	209
Skin (some would have been fatal)	425
Digestive system have been (1 fatal)	371
Eye	59

Many were treated by medicine sold to be taken away; of these cases we can have no record. A great variety of other cases treated in smaller numbers.

Called in consultation by Civil Surgeon	9
Called in consultation by Civil Surgeon's Assistant	9
Calls treating government officers and clerks	33
Calls treating government officers' and clerks' families	69
Total	120

Courtesies.

I am indebted to the Civil Surgeon for his assistance and the use of the Charity Hospital operating room for my first important operation, and for a number of other acts of kindness and professional help. These occasions are giving opportunities for presenting the living truth and saving love of Christ to those in authority.

Opening doors.

It is with thanksgiving that I make mention of the doors opened among the families of the government clerks and officers, among the Nepalese, and to some extent among the Mohammedans, for large and effectual service. Hearts are being warmed by the living gospel, and some are coming to hear thoughtfully the word of love.

Self-support in medical work.

As yet it has not seemed wise to charge definite fees for my services, and great care has been required all the year to make it clear to many people accustomed to giving small sums of money for the sake of getting better medicine or attention, that all money received was actually used directly for medical purposes. The idea is pretty well established now that the actual cost of medicines should, if possible, be

paid, and occasionally donations to the medical work are received much more than covering the cost of the medicine used. Nearly three-fourths of all money required for the current expenses of the medical work this year, including salary of assistant, has been received back from special donations and sales of medicine.

Filling the intervals.

Incidentally, besides 133 letters written by Mrs. Crozier, 252 letters have been written by me for all purposes; 138 of these to home friends and churches, resulting in some known instances in quickening the Christian life and missionary interest. The four weeks' tour this season with Mr. Mason has helped to give me a fuller idea of the field to be covered, the vast amount of work to be done, and the rich harvest that almost certainly will result from this work. I reverently thank God for his guidance and strength during the opening of this work and trust that opportunity may be granted for much of this sort of service in so needy and rich a field.

Heartlessness of heathenism.

I have before given some picture of the heathen heart, but here is another that may help some one to believe that with Christ in the heart there is love, but without Christ there is no love, at least for neighbors. Last week I was called to a village where a Nepalese was sick with pneumonia. He was soon much improved, but with the customary disregard for rules of health he brought on a relapse. After two days' and nights' close attention he again seemed better, but protested stoutly against my treatment and wanted me to leave him for two days, when he would again go on with my treatment if he was not better. Realizing the gravity of the situation and the ultimate hope of reaching many of these people, I called in five of the leading men of this race from the village for consultation. The case was clearly laid before them and the patient's request was granted. When the two days were up the man was not dead, but was worse, and he requested to be removed to my hospital, which was carefully done at noon. I told the people the man would probably die before morning, and asked if some one of his own race and religion would not come and stay with him. Before he was moved an employee on the compound did stay with him one night to help the woman in whose house the man was staying, for the sick man's home was several days away from here. An hour after dark my assistant came in and inquired with much concern who was going to stay with the man in the hospital. I told him to go again to the village and try to get some one, reminding them that the man would probably die before morning. He soon came back and said no one would come. We were both nearly worn out from being up many times the last few nights, and I had to be out that night with another critical case in the family of the head government clerk. Going to the hospital we found the man dead. Even then not a single heathen soul would come near, sending word that we could take care of him, if they did not come in the morning. No Christ, no love, lost!

IMPUR — 1876

Rev. E. W. Clark and Mrs. Clark (in America), Rev. S. A. Perrine and Mrs. Perrine (in America), Rev. F. P. Haggard and Mrs. Haggard (in America), Rev. S. W. Rivenburg, M.D., Mrs. Rivenburg, Rev. W. F. Dowd, Mrs. Dowd.

Churches, 7; members, 368; added by baptism, 132.

Report of Dr. Rivenburg:

The year 1900 has been a very unsatisfactory year at Impur, as far as the missionary force is concerned. Early in the spring, after Mr. and Mrs. Perrine were well on their way to America, word reached us that Mr. and Mrs. Haggard's return was delayed until the fall. This

Unforeseen changes.

announcement was almost paralyzing. Mrs. Clark's health was such as to make her remaining on at Impur during the rains actually perilous, and at their earnest request we moved to Impur to allow them to go to Darjiling, which they did in March, returning in November.

To my mind this necessity was unfortunate from every point of view.

Thirteen years had passed since we left the Aos, and the language had apparently totally disappeared from our minds; a few weeks, however, brought back a working use of it.

The year's record.

The churches have not increased in number during the year, but we have every reason to believe the preachers and teachers have been faithful in their work. Our proof is the 132 baptisms. No evangelists have been employed, but each church has reported a certain amount of evangelistic work in the neighboring villages.

At the association there were one hundred and ninety delegates, and the meeting was regarded as the best so far held. The whole of the business including programme was attended to by the Nagas themselves; the missionaries were merely "visiting brethren."

The village schools were not as well attended as they were last year, and the showing at examinations was poor.

Schools.

The station training-school numbered only thirty-five as against sixty last year. The work done, however, was very satisfactory. A multitude of duties made my teaching in the school practically impossible. But as one of the teachers has been promoted to the higher sphere of a wife, we shall be obliged to do some part of the teaching ourselves the coming year.

Twelve of the scholars were baptized during the year, and we believe all four of the remaining unbaptized pupils are Christians.

The nearest doctor being fifty miles away the calls for medical help were at times almost incessant.

The outlook.

As to the field, I doubt if the prospect has ever been so bright. As to the workers, not so much can be said. Mr. and Mrs. Clark, the parents of the mission, with their great hearts, their ripe experience, their intimate knowledge of the work, and their rare mental endowments, have engaged their homeward passage and are about to bid final farewell to the field that has become almost their heart's idol. In their stead have arrived Mr. and Mrs. Dowd fresh from school and full of hope and promise, but without experience as yet. The work is large for so small a force, but it is not ours, and if the Master does not send more fellow-servants to our part of the field we must bow and work on and say, "Thy will be done."

Mr. Clark sends these items concerning the year's work:

Mrs. Clark was strongly advised by two physicians to go to America, or take a change to Darjiling, a sanitarium in the Himalayas. We went to Darjiling. I took with me a Naga pundit and my literary work. From there was printed at the Baptist Mission Press, Calcutta, a translation into Naga of Dr. Broadus' Catechism. The Scripture reference texts of each paragraph were translated and inserted in their proper places. This considerably increased the size of the book, but made it complete in itself, and so much more convenient to use. Many of these Bible texts had never been put into Naga before.

Publication work.

A new edition of the small Naga hymn book, much enlarged, was also put through the press, and considerable work on perfecting the Naga dictionary for printing was done.

KOHIMA — 1879

Churches, 1; members, 14; added by baptism, —.

Report of Dr. Rivenburg:

From February 7 to the end of the year there was no missionary on the Angami Naga field. The Sunday services were kept up, however, the church members taking turns in conducting them.

Without a missionary.

The two evangelists have been at work as last year preaching in the villages. They report a considerable degree of interest as manifested in certain places.

The year began with two interesting tours. For the first time in the history of the mission effective touring was possible, and it was a real disappointment not to be able to spend more time in this work which the removal to Impur made impracticable.

Touring.

NORTH LAKHIMPUR — 1893

Rev. John Firth, Mrs. Firth.

Churches, 11; members, 441; added by baptism, 126.

Report of Mr. Firth:

Deobil has awakened from sleep, and the members are finding joy in God's service. Attendance at meeting has increased from twelve to forty, contributions from twelve annas per month to two rupees, and eleven have been baptized.

Doolahat is the best church on the field. The membership is small, but they are rendering unto God a whole-hearted service. The pastor is a boy, and so are most of the members. God bless the boys! Thirteen have been baptized, and the Gospel has been carried to a neighboring tea-garden where seven have been baptized.

A church of boys.

Ellengmara was organized this year and is doing splendidly. A chapel has been built, and twenty-five have been baptized. A sunrise prayer meeting is held in the meeting-house every morning.

Harmutti has passed through severe trials. Cholera took away several of the best members, but the few remaining ones are faithful.

Hulmari has had trials and victories. The former pastor was excluded; the new one is taking hold in earnest. Thirty have been baptized.

Trials and victories.

Joyhing is very badly off, and it is a question how the church will come out. The members who two years ago refused to attend meetings if they were to be asked to give money are still holding out. Several have been excluded, and just now twenty-five are "suspended." Ten have been baptized.

Kuddum has lost most of its members by death, removal, and exclusion.

Lilabari. A mountain torrent washed away the rice land of the members and they have scattered in all directions. It is difficult to get them together for service. Several who went to live in heathen villages have gone back to the world and have been excluded. The old pastor is as faithful and good as ever, and eight have been baptized.

Scattered by a torrent.

Rongajan is a new church organized in a new village.

Serejuli is just now in a good spiritual condition. The deacon who nearly broke up the church has repented of his sins, and the peace of God reigns.

Repentance and peace.

Ulabari is our oldest church under a new name. The fierce quarrels of the past two years have subsided and there has been a coming up to the work of the Lord. Attendance at meeting has increased from five to thirty, and eleven have been baptized.

A year of blessing.

This year has been a year of the right hand of the Most High. Of the one hundred and twenty-six who have been baptized, all but perhaps ten are converted from heathenism. Some of them have been raised up from beds of affliction by the power of God, and even the heathen have been constrained to glorify him.

A fellow-helper.

Miss Frith, formerly of the Canadian Baptist Telugu mission, lives here, and has done much work in the station as well as in Daphla and Nepali villages. Several have professed faith in Christ, and one Daphla young man has been baptized. The Garo brethren also continue their missionary to the Daphlas.

In the seven years since North Lakhimpur became a station five hundred and thirty-seven have been baptized, and there are now four hundred and forty-two members.

UKHRUL — 1896

Rev. Wm. Pettigrew, Mrs. Pettigrew.

Churches, —; members, —; added by baptism, —.

Report of Mr. Pettigrew:

During the past year the work in this field has been practically a duplication of the previous year. The educational work at Ukhrul and in the valley of Manipur has kept the missionary busy the major portion of the year. Literary work also has taken up time. For the

New publications.

valley schools an Elementary Primer, Part II., has been composed for the use of the Manipur boys and girls. For the school at Ukhrul the second part of the "Story of Jesus," in Tangkhul Naga, has been put through the press and will be used as a text-book next year in the school. Also a primer on sanitary subjects has been prepared, and this also will be used next year. Translation work roughly done before my joining the Union has advanced a stage. The Acts of the Apostles, in Manipur, was rewritten and put through the press. The missionary is now correcting the proofs of last chapters.

Medical work.

Medical work has been faithfully done by the missionary's wife, and daily many have come to receive relief for simple ailments. The desire to ease pain as only a qualified doctor could, has often arisen in the heart.

A new mission-house.

The last three months have been occupied (1) in the building of a permanent bungalow. On account of the difficulties resulting from the nature of the place and the type of men one has to deal with much supervision by the missionary was needed. (2) In attending the Biennial Conference at Gauhati, which for people living so far away meant eighteen days' travel before reaching there. However, it was a pleasure indeed, and an uplift to meet old faces and enjoy a fellowship unknown for the

Renewing fellowship.

past four years. The missionary and his wife returned to their labors with renewed zeal, and with faith that the Lord will in his own time give souls for their hire, making glad their hearts while living amongst such superstition and ignorance.

GOLAGHAT — 1898

Rev. O. L. Swanson, Mrs. Swanson.

Churches, 15; members, 542; added by baptism, 166.

Report of Mr. Swanson:

We praise God for his countless blessings during the past year, and are beginning the new century with renewed trust in the promises of him who said, "Lo, I am with you alway."

Evangelistic work.

As in former years the most of my time has been given to preaching the Gospel in villages, tea-gardens, and markets up and down the district. I think, on the whole, more people have in this way heard of Jesus and his willingness to save during this year than in any previous year spent upon this field. I have found a greater hear-

ing among the Assamese than before, and to them hundreds of Gospels have been sold and many tracts distributed. More people than ever testify to their belief that our religion is true, and say the only reason they do not accept it more readily is the fear of their religious teachers.

Churches.

Last year eleven churches were reported with a membership of four hundred. During the past year four new churches have been organized. One hundred sixty-six persons have been buried with Christ in baptism. The total membership is now between five and six hundred. We try as far as possible to teach these churches that they must support their own work and lead their own religious meetings. The pastors receive the church collections as their pay. This support varies in general from two to four rupees per month.

Associational meeting.

Our second yearly Sibsagor-Golaghat Association met with the Bebijia church. As already reported, this meeting was the largest gathering of native Christians ever held in upper Assam. All the sessions were cheerful and spiritual, and brought work and workers near to one another and to the Master. We believe these associations will be the means of a more united effort to extend Christ's kingdom on our fields.

Teachers and evangelists.

During the year four teachers have been employed for school work. But they have also devoted a great deal of the time to preaching. The result of which has been that a number have been baptized at each place. Seven evangelists have been at work among the heathen and have also frequently visited the new organized churches. A marked enthusiasm and zeal manifested among these workers for the salvation of their fellow-men. And through their labors many souls have been won for Christ.

The only time I have been able to give to biblical training for these men was in the months of September and October. It has been my aim to show them both how to study the Bible and how to teach the same to others.

Personal.

On the whole we have had fairly good health with the exception of our youngest child Clifford, who for over four months suffered from malarial fever and did not see a well day during this entire time. In October he was taken for a change to the Hills, where this fever was broken. Although he is now quite well we have been advised not to keep him in India through another rains.

Furlough delayed.

We had all hoped to take our furlough to America, but as no reënforcement has come to this field, I feel it my duty to stay at our post for another year. But Mrs. Swanson and the two boys will leave for America in May.

Mrs. Swanson adds the following report of school work:

The station boarding-school.

The station school opened the first week of March, and continued without interruption until the third day of December. The attendance was as follows: highest, 31; lowest, 12; average, 20. The boarding department had on the average nine boys.

The two pundits we have employed are Christians. The first one worked only one month. So there has been no change in school-masters since April.

To some extent the school can be called self-supporting, as the boys have worked for their board, while the salary of the pundit has been paid by specifics from home.

Conversions.

Much time and pains have been taken in giving religious instruction. This has caused a number of the heathen day pupils to leave us. But we have rejoiced to see what a change it has wrought in some of our boarding-school boys. Several of them profess conversion, and have asked for baptism. True, our prayer-meetings and Sunday-schools have been bright beacon lights to lead them to Christ. But had they not attended the day school, the teachings would not have been so well understood.

Our village schools number three.

Village schools.

The average attendance at Bebedja Christian village is twenty-eight. We put one of our boys there as pundit, two years ago. We have been pleased to see the progress he has made; he presents a fine Christian example, and is a good teacher for the children. He has won the confidence of the whole community.

An evening school for young men unable to attend the day school has been held through parts of the year. Its attendance has averaged ten pupils.

A graduate from Tura.

At Nahoyan tea-estate our Garo school is situated. This averages thirty pupils. The pundit is a good young man just out from the normal school of Tura. He and his wife are doing an excellent work, not only for the Garos, but their influence reaches to all the coolies on the garden.

A friendly proprietor.

At Mohema tea-estate our little school has had a great deal to contend against. A great many children must work instead of going to school, so the average attendance is not often more than twelve pupils. It was by the wish and through the support of the proprietor of the garden that this school was opened. At first the educated natives or babus gave the pundit a great deal of trouble. But this persecution has nearly ceased as they learned they would bring trouble to themselves, should they continue. So we look forward to a pleasanter season next year. We thank the Lord that this little school has been kept alive through the entire year.

Two other schools are newly begun, but so recently that I cannot say to what extent they will be a success.

DIBRUGARH — 1898

Rev. Joseph Paul and Mrs. Paul (in America), Rev. A. J. Parker.

Churches, 7; members, 150; added by baptism, —.

Report of Mr. Parker:

Shadows.

It is with mixed feelings I report on the work and experiences of the past year; light and darkness mingle in the retrospect. Valuable time consumed in the cares of house-building; cessation of promising work, of much-needed shepherding, through unlooked-for opposition; the mystery of suffering and the anguish of bereavement; enforced absence to take up a second vernacular language — these are some of the seeming ills of the year's round. But the missionary feels he is settling to his harness and getting prepared for his work.

Encouraging signs.

Despite drawbacks, in the past year not a little seed-sowing has been done. The word has been preached, and printed scripture disseminated, in widely separate parts of this field, and to several distinct peoples. The Christian communities, too, have been visited and ministered to as we have been able. And though these churches have been little helped by the missionary, there are cheering signs that the Life and the Light have not departed from them. The two native evangelists employed by the missions have continued their labors for both Christians and heathen, and one of them has been a distinct help and cheer to me in his devotion to the work.

A cheering incident.

Now for a bright bit. The Christian brethren of this station, with a spirit as near self-help and enthusiasm as I have seen out here, giving of their money and materials, their spare time and strength, have designed and built a nice chapel and school-house. It is not quite a cathedral, but it will well serve their simple spiritual and educational needs, and we are all very thankful for it, and anticipate a brighter and more aggressive church career.

Another glad event is the re-opening of Sadiya to mission work. This frontier station

Closed district re-opened.

and its adjacent parts on the north bank have long been closed to the Christian missionary, but the way has now opened, and two faithful missionaries have just settled there. Messrs. Savidge and Lorraine, who gave proof of their abilities and zeal in their Lushai Hills' work, intend from Sadiya to attempt the evangelization of the wild, mountain-dwelling Abor tribes. Our mission also may now work in that long-neglected part, among the Miri, Assamese, and other peoples. There are many thousands of Miris inhabiting the belt of jungle which stretches for eighty miles along the north bank of the Brahmaputra river. Going up by boat, I stopped at some of these Miri villages, and found the people able to understand Assamese — a few could even read; but they had no recollection of a missionary or his message ever coming to them before. We hope to make occasional tours in that frontier region.

The Miri work alone of upper Assam might well engage the whole time and strength of a missionary.

Tea-garden work.

We enter the tea-gardens as we are able and are permitted by the European managers, and endeavor to convey the message of life to the large and heterogeneous coolie population there employed. But this work abounds in difficulties, and tends to be deeply discouraging to the missionary who cherishes any high hope of gospel propagation or high ideal of native Christian conduct and character. Our conference has just shown that a volume, full of incongruities, confusions, hindrances, and heart-aches, might be written on the subject of marriage and divorce — the words are much too dignified for the present use — among these "jungly" tea-garden laborers.

Morality at low ebb.

The missionary's best efforts seem almost vain, as regards permanent results, while the coolies remain on the gardens. There is a more urgent and hopeful call in the opportunity arising from the permanent settlement of "agreement-expired" coolies, who mostly take to agriculture, and in some parts gather into good-sized villages. These people are known as "phalto" (free), and thousands of them, by the circumstance of their liberty, and through the stabler mind their independence induces, are both in a physical and spiritual sense more accessible to the efforts of the evangelist. We feel with Brothers Firth and Swanson that this condition of things affords a great missionary opportunity in Upper Assam. Such people are free from the shackles of Hinduism (at present) and may almost be said to have no religion. I would like to see a Baptist missionary come out, full of the Holy Ghost, and with a genius for languages, who should devote himself entirely to the evangelization of these settlers. He might, perhaps, in coöperation with the missionaries, work on two or three fields in Upper Assam. Oh! for the arm of the Lord to be revealed, and the gathering of the nations unto Shiloh.

A more inviting field.

SOUTH INDIA.

The mournful features of the year's record in India are too familiar to need recital. Our own missions do not lie in the belt of territory in which famine conditions were most extreme, but in some stations distress has been great, and in all conditions have been such as to appeal powerfully to the sympathy and to test the practical endowments of the missionary. We are sure that the missionary and the cause represented by him hold a warmer place in the respect and affection of the people. The problems presented by the famine were wisely met. Not a little ingenuity has been shown in the devising of forms of work by which service might be rendered in return for pecuniary assistance given. Apparently great care was used

Results of the famine.

that the distressing condition of the year should not result in confirming the people in a state of dependence. With all its painful losses, in the pitiful suffering involved, and in the interruption of regular plans of work, the experiences of the year have been attended by results of real value. Already it is clear that in many ways the work of the Gospel has been furthered. Ties of caste have relaxed somewhat. The beauty of Christian service has been magnified. And opportunity has been given for making known the Gospel to multitudes who, but for the straits to which the famine brought them, might never have come under Christian teaching. Some material gain also has come to the work, labor being so employed as to prove of permanent benefit.

Work for orphans.

The hearts of our missionaries as well as sympathy at home have turned strongly to those left in orphanage by the famine. The Ongole Orphanage is providing for nearly 200 children. While not directly under the care of the Union, this work is maintained almost exclusively by our missionaries and is in closest touch with our work. In other districts too special attention has been given to this need.

The letters which follow bear witness to the warm gratitude awakened in missionaries and in the native disciples by the generous aid received from our churches, and from the American people in general.

A painful accident.

With deep regret we report a serious accident to our veteran missionary of the Ongole field. Dr. Clough's labors were most arduous during the period of the famine, and official expression was made to him of the government's recognition of the great value of his service. His injury resulted from a fall suffered during a tour undertaken after the period of famine was past. Dr. Clough is just now reaching America in a disabled condition. A loving welcome awaits him. It is earnestly hoped that, after a period of rest, he may be able to resume the work in which he has been so conspicuously blessed.

Baptisms.

The year has been a time of harvest. The administering of baptism was deferred by our missionaries lest admission to the church should be sought through other than Christian motives. Before the close of the year, however, the number of accessions was such that the record fell but little below that of the preceding year. And since the first of January many hundreds of converts have openly put on Christ. Among these were several representatives of the caste people. Signs are becoming many that the time is near of the long-anticipated breaking from the ties of caste, particularly by many of the Sudra people. To Mohammedans also a door of access is opening. Their eager desire for education affords a favorable opportunity for bringing them under Christian influence.

The general work of the mission has been marked by genuine advancement. Faithful service has been given by a force of workers altogether inadequate. Development of self-support has unavoidably been retarded, but the end is kept steadily in view. The college at Ongole has maintained its excellent work, and the work of the seminary at Ramapatam is at its best.

NELLORE — 1840

Rev. David Downie, D.D., and Mrs. Downie (in America), Rev. W. L. Ferguson, Mrs. Ferguson, Miss Mary D. Faye (in America), Miss Katherine Darmstadt (in America), Miss Frances M. Tencate, Miss Lillian V. Wagner, Miss Caroline W. Coats, M.D., Miss Harriet M. Sipperly.

Churches, 3; members, 803; added by baptism, 30.

Report of Mr. Ferguson:

Early in the year under review Dr. Downie and family left for America on furlough and I removed with my family from Ramapatam to Nellore and took charge of the station and the Mission Treasury. Just prior to this Mr. Davis' health suddenly broke and he had to leave Allur, his station, for America at once. His furlough had already been sanctioned by the Executive Committee and arrangements had been made between Mr. Davis and Dr. Downie for the care of Allur by the latter during the former's absence. Mr. Davis' sudden departure prevented him from doing many things which he had planned for the last months of his work — for he had intended staying some time longer, and Dr. Downie changed his plan and went to America a year earlier than he had supposed he would. Thus, upon coming to Nellore, I found myself in charge of two fields and the Treasury in addition to Kandukur, which I had taken charge of a year before, when Mr. Boggess went on furlough. Since October 1st Atmakur field has been transferred to Nellore, and thus at the present I have the interests of the four fields to care for. Were it not for the help of Mr. Stone, such an arrangement would be wholly impracticable, and as matters now stand, the arrangement is undesirable. So large and so needy fields cannot be adequately worked and cared for with the present staff. I am glad to know that Mr. Davis' health is improving and that he plans an early return. I trust that Atmakur and Kandukur fields may early be provided for, thus leaving Mr. Stone and the Nellore missionary free to work the field which properly belongs to them, and which needs all the labor that can be bestowed upon it. I believe it will be fruitful in due time.

Multiplying fields.

During the year Mr. Stone has toured faithfully and extensively on the Nellore and Allur fields, and as occasion has permitted I have joined his camp for a few days at a time. Up to this time I have cared for Kandukur and Atmakur myself, going to and conducting each *nelasary* (monthly meeting) personally. In another place the amount of touring and attention which Kandukur has received are set forth. Mr. Stone and myself plan a tour in Atmakur immediately.

Touring.

This year has been one of trial for the Telugu churches on the Nellore field. While there has been no famine here, still prices have ruled very high, and the people have not felt able to contribute as liberally as formerly. The pastor at Razupalem has held on resolutely in the face of many trials; and when he has had calls to go elsewhere, believing that his work was still with his church, he has refused to leave. The church has been aided by the Nellore church and missionaries during a part of the year; but a good harvest is now in sight, and it is expected that the Razupalem

The year in the church.

people will care for their work fully next year. The church has made progress during the year, six having been baptized. The Nellore church has been pastorless for the greater part of the year. Rev. A. Subbiah, the pastor, was loaned to the seminary at Ramapatan last year. He returned to Nellore in May and remained till July, when he was again loaned for another year to the seminary. The teachers, preachers, and occasionally the missionaries in Nellore, have carried on the work of the church; and Pastor Subbiah has attended the usual monthly meetings. The church has maintained a good degree of liberality, and has made some improvements to its house of worship. The church at Rebala having ceased to contribute anything worthy the name for the support of its pastor, and the missionary refusing to increase from mission funds the grant in aid of the church, is now without a pastor. The work is being cared for in the meantime by the school teacher. There are signs that the church may again decide to undertake the care of a pastor.

Self-support required.

Last year Dr. Downie ceased the payment of salaries to all the village school teachers on the Nellore field. This resulted in a diminution of the number of schools. However, I am glad to report that four schools have continued in operation, and that the teachers, and not the missionary, are the managers. A few rupees of pecial help have been given these teachers, but not from mission funds.

Other workers.

Misses Darmstadt and Tencate have continued their excellent work in the Nellore schools and have had complete management of the same. Also Miss Wagner has had charge since July of the zenana work, and has carried it on with commendable zeal and with good results. Dr. Coats has kept the hospital open during the year, and Miss Sipperly has been for some months in Nellore studying the language. The statistical tables will give such other information as should be included in a report.

ONGOLE — 1866

Rev. J. E. Clough, D.D. and Mrs. Clough (in America), Prof. L. E. Martin and Mrs. Martin (in America), Rev. J. M. Baker, Mrs. Baker, Rev. Henry H. Huizinga, Mrs. Huizinga, Miss Sarah Kelly, Miss Amelia E. Dessa, Miss L. Bertha Kuhlen (in America).

Churches, 14; members, 19,421; added by baptism, 1,160.

Report of Dr. Clough:

Psalm 97: 1 and 2. "The Lord reigneth; let the earth rejoice; let the multitude of isles be glad thereof. Clouds and darkness are round about him; righteousness and judgment are the habitation of his throne."

Retrospective.

At the close of the year 1899 we were able to make a very fair report for Ongole and the work which we here are trying to do. Health had been, in a good measure, granted to us, and God had blessed his own words, and 1,160 had been baptized upon profession of faith in Jesus Christ, and we hoped that the hard times, really semi-famine, with which we had been contending for three or four years, had passed away, and we are glad and thankful.

Invited home.

In fulfilment of a promise given to my youngest daughter, Gratia, that I would go home with her and see her set up in life if she would come out and spend two or three years with me as my personal assistant, I fully intended to return to America early in the present year. Man may propose, but God disposes. The way for me to return seemed to be very plain. The Ecumenical Conference Committee of New York sent me a very kind invitation to be present in New York at their meetings in March, and the executive officers of the Missionary Union also gave me as kind an invitation as ever a

missionary need to have, to come home and to attend the Ecumenical Conference at New York and to be present at the anniversaries in Detroit. I intended to go and my passage home was tentatively engaged, yet for several weeks the signs of the continuation of the semi-famine became more imminent day by day, and I was ill at ease. But the time came when I must decide whether I would go or not. There were anxious days for me, and during the night before the final decision had to be made I tried to sleep, but sleep would not come The 10th chapter of John and parts of the 50th chapter of Isaiah came to mind and would not go away. The result was that before morning I had decided to remain with my people and help them all I could during the famine which was so imminent.

The plan abandoned.

My daughter when I made my decision known to her bore it gracefully, but not without tears. And later she returned to the homeland with her sister and Professor Martin, and the good Lord has evidently recognized her sacrifice and given her many blessings.

As anticipated, the famine came on, and by the first of April thousands of the poorer classes were without work and in a starving condition. Friends in America had now taken in the situation and had begun to forward money for relief. The "Christian Herald" of New York had also inaugurated, on behalf of India, a most magnanimous charity. Personal friends were not slow in sending contributions. But the question was how to utilize these various charities. Government in this section had not established relief work, and on account of the already fearful condition existing in Central and Northern India there was no probability that any relief work on a large scale would be started here. But I knew, unless something was done, thousands of the depressed classes, great numbers of whom were Christians, would inevitably die of starvation, or of disease brought on by hunger. After talking the situation over with the chairman of the Ongole Municipality and the sub-collector of Ongole, and others, we decided that it would be best to put all those who asked aid on some public work. The municipal counsellors of Ongole assigned to me for this purpose several streets which were to be made either entirely new or should be repaired. Also they recommended that several wells be dug and one or two tanks deepened. The chairman of the municipality, V. Anando Row Puntulu Garu, kindly offered to take charge of any relief work that I might inaugurate in person and to aid me in any way in his power. To make quite a long story short, the work was started early in April and continued until September. The number of coolies was from 1,000 to 6,000 daily. The aggregate number of coolies engaged for a longer or shorter time was probably not less than 40,000, and this meant that relief went into as many homes. A relief-kitchen for those who were wholly unable to work was also started and continued until the last of December; the total number dieted in this kitchen was about 600.

The famine on.

Plans for public relief works.

Besides large sums of money, in the aggregate, sent to me through the executive officers of the Mission Rooms, and by personal friends, and by the "Christian Herald" India Famine Relief Committee, 2,000 bags of American corn, sent to India by the "Christian Herald," were allotted to me, and were faithfully distributed.

Famine distribution.

The result of all this work has been to me most gratifying. Our God makes no mistakes, and I do not and *will not* complain, but oh! I would rejoice to know that the good Lord would now save us from further famines.

Notwithstanding the famine, the ordinary mission work has been carried on about as in former years. The village schools have perhaps suffered the most, but on account of the liberal aid given to the teachers and some of the scholars very few of the two hundred and twenty village schools have gone down, while some twenty-five

Gains in school work.

others have been started in as many centres. Hence at the close of the year there were more village schools than we had at the beginning and most of them are doing a good though not a great work.

The native preachers, also, as a rule, remained at their posts, and Sunday-schools have been maintained in a large number of villages where we have schools. The Telugu services at headquarters have been as in former years, and English service in the evening conducted by the principal or assistant principal, or one of the teachers of the college, has been maintained throughout the year.

Miss Sarah Kelly. — Miss Kelly has worked as in years gone by, and her report, as of necessity, is about as in former years. On the rolls of her various schools there are 239. These give an average daily attendance of 228. Her schools are as follows: Boarding-school: This school contains 110 pupils and they study up to the seventh standard, and are taught by 7 teachers. Training and practising schools: In these schools there are 100 girls. These are taught by 7 teachers. Night school: This school teaches up to the fourth standard and in it there are 18 pupils taught by 2 teachers. Primary school for orphans: These children now number 96, most of whom are from the Ongole Faith orphanage. They are taught up to the third standard, and by four of the Christian young women graduated from the training school for mistresses.

Miss Kelly's school.

From the report handed to me by Miss Dessa I learn that her schools are: Lower secondary school, in which there are 198 pupils and 9 teachers. One night school, 44 pupils and 3 teachers. One branch school in the town with 101 pupils and 4 teachers. A Mohammedan girls' school with 57 pupils and 2 teachers. These make a total number of scholars studying in her schools, for longer or shorter periods, 341. The number on the rolls at the close of the year was 198. The government inspector's report regarding her schools was very favorable, while the result of the branch school showed that they did remarkably well and showed a daily average attendance of 63. Night schools also deserve mentioning, for notwithstanding the famine there was a regular daily attendance of 47. The result of the Mohammedan girls' school was also as good as heretofore or perhaps better. The girls attending this school are from the best families of Ongole, and we are glad to say that two of the girls have passed the government primary school examination. These are the first girls of Mohammedan parentage in Ongole who have attained to even this standard of education. We are glad now that these two girls are determined to study on until they are qualified to be mistresses of schools.

Miss Dessa's school.

Miss Millicent Smith. — Miss Smith took up the work laid down first by Mrs. Kelly and later by Mrs. Martin and Miss Clough. She has, as we think, successfully superintended the caste girls' schools and the hamlet schools of Ongole. These hamlet schools have been maintained throughout the year, notwithstanding the hard times, yet many of the children worked on the relief work for half a day and attended the school the remainder of the time. The primary hamlet schools are as follows: One school for girls, four schools for boys, five mixed schools, and four night schools. These aggregate 426 pupils and 16 teachers. All the teachers are Christians, but no aid is given to any of them, or to but very few, but the teachers are paid partly by the mission and partly by the parents of the children. These little hamlet schools are very hopeful, and if I mistake not the results of them will be good. Caste girls' schools, under her superintendence, are three, to wit: a lower secondary school and a primary school in Ongole town, and one school at Kottapatan. In these three there have been 167 girls in attendance. At the government examination of these girls 31 passed, which we think is a pretty good showing.

Caste girls and hamlet schools.

Connected with the Ongole station, besides the four women who work especially at headquarters, there were 41 Bible women and 21 assistant Bible women at the beginning of the current year, but two of them were called away to be with Jesus. Therefore the present number, in the aggregate, including the ten Darsi mission Bible women number 70. The work of these women would seem most encouraging when I say that of the 1,160 who were baptized this year 705 were women who were led to Jesus through the instrumentality of the Bible women. The station Bible women tried their best to take up the work that Miss Kuhlen laid down in September, 1899, and they have been most assiduous in carrying it forward. They have, as a rule, held meetings in all the centres as heretofore and have also kept up the primary school for women. They are a hard-working, zealous company of women, and going as they do to women and children only, their work has been greatly blessed of God. I have nothing but good to say about these Bible women.

Bible women.

Resume. — During the year 1900 our blessings were very, *very* numerous indeed, not only to me, but to the native preachers, teachers, and Bible women. Two only were taken away, but they went rejoicing in Jesus, and several others have joined our mission, so the total number of our workers are more than they were at the beginning of the year. The blessings have been so many to me personally, that now I look upon what I thought was a sacrifice in order that I might stay among my people to be quite the reverse. Mrs. Clough, who some two years ago went to Europe on sick leave, has returned with health very much improved. All departments of the Ongole mission I can confidently assert were never in a more flourishing condition than they are to-day. I was not allowed to attend the Ecumenical Conference and meet the great gathering of Christian workers of the world, but the more humble work of standing by my people was given to me. That my work was not insignificant from the point of view of the government of Madras, will appear from the special government order which I enclose for your information. And I would with the Psalmist say: "Bless the Lord, O my soul: and all that is within me, bless His holy name. Bless the Lord, O my soul, and forget not all his benefits." Psalm 103: 1 and 2.

"All His benefits."

The "Government Order" recites at length the service rendered by Dr. Clough in the recent famine and in that of 1876–78, both in wise measures of relief for the poor and in the promotion of public improvements. This paper, which "echoes the feelings of the whole town of Ongole," is one of which its recipient may justly be proud.

A deserved testimonial.

Report of Miss Dessa:

One lower secondary boarding and day school, 198 scholars and 9 teachers; 1 town branch school, 101 pupils, 4 teachers; 1 night school, 44 pupils and 3 teachers; and 1 Mohammedan girls' school, 57 pupils and 2 teachers.

In writing about the year just passed, I would like first to acknowledge with deep gratitude the many blessings that have attended us, and the loving care that has preserved our lives and health in the midst of so much want and sickness.

The lower secondary boarding and day school had a total enrolment of 341 pupils during the year, 198 of whom are still at school. Of the remaining 143, some have graduated and

joined the college, others are awaiting nomination to enable them to join the seminary at Ramapatam; and some others yetshave gone to their homes to establish village schools. But the largest number left school to accompany their parents and find work in more favored districts, where work was to be obtained.

Boarding and day school.

The number of non-Christians, Hindu and Mohammedans in school last year was 48. These boys behaved very well, and have taken part in all the religious exercises of the school — such as singing of hymns, answering of questions on the Scripture portion read at morning prayers, and recitation of the Scripture lesson of the day.

Kindergarten and object lessons were introduced in the lower classes last year. In all else the course of studies was the same pursued the year before.

The Scriptures are regularly taught in every class, and in this, as in other studies, the pupils have to pass an examination at the close of the year.

Three of the four boys presented for the lower secondary examination passed. Equally good results, viz., 75 per cent., were gained in all the other classes also. The government inspector remarked favorably on the work of the year. He also remarked that more furniture and a better library should be provided in the near future.

Results.

A few changes have been made necessary by the departure of three teachers. The first assistant left us to join the Christian college at Madras, in order to pass higher examinations. Our drill and gymnastic instructor was offered more salary than we were giving him, and as we could not afford to outbid the other offer, Dr. Clough relieved him of his duties in our school. The seventh assistant, who was an untrained teacher, left the school because he thought a change of position desirable. We have replaced the first and seventh assistants by men as well qualified as they were; but the vacancy made by the resignation of the drill master has not as yet been permanently filled.

Teaching staff.

The behavior and Christian life of the boarders have been very satisfactory — not a single case of misdemeanor that required punishment greater than a severe reprimand occurred during the last year. Dr. Clough, who kindly took charge of the school while I was on vacation, said to me on my return, when I was thanking him for all he had done, that the boys and teachers had governed themselves so well during my absence, that he was scarcely conscious of having the care of such a large school. I was very gratified at such a report, but not much surprised.

Conduct.

The health of the boarders was very good; but for the two cases of cholera, a few cases of ever, and a few cases of mumps and colds, we might report a "clean bill of health."

The Town Branch School did exceptionally well in the examinations, both secular and religious, this year. In the primary class 23 pupils were presented and 21 passed, and in the four lower standards an average of 88 per cent. was gained. These results are very satisfactory, and do the teachers great credit.

Town Branch School.

There were 109 on the rolls during the first few months of the year and 101 in the latter months. An average daily attendance of 93 was maintained throughout the year. The Sunday class was well attended by the scholars of this school, and also by many boys of other Hindoo schools. We have had an average of 63 pupils weekly.

The Night School has been doing good work. Although the number of those who passed averaged in all classes a little over 50 per cent., yet when we remember that these pupils are mostly day laborers, and that to earn a sufficiency to live and support their families on during the famine, they had to work both early and late, these results might be considered very fair.

Night School.

The number on the rolls last year was 44 and the daily attendance averaged 32.

Mohammedan Girls' School.

During the famine the pupils of this school helped their parents by splitting mica into thin leaves. This work was given out by the contractors to Mohammedan men, who took it to their homes, where their wives and daughters did it in the seclusion of their own houses. A girl working from 9 A.M. to 5 P.M. earned half an anna a day. Although the emolument was so small, still they were glad to obtain the work.

Notwithstanding many difficulties the pupils did well in the examination; two-thirds of the full number in school passed. We had only two pupils in the fourth, or primary, class; both of the girls passed. These two are the first Mohammedan girls who have appeared for the above standard in Ongole. They are now undergoing training as "primary grade teachers" in the Madras Normal School for Mohammedan women.

In a former report I mentioned that I had with difficulty secured the services of a teacher who would remain in the room while I spoke to the children about Jesus our Saviour. Teacher Mohideen Bee at first would leave the class to me and sit just outside of it. Very soon I began to ask her to read the lesson for the day to the pupils, and she has done it cheerfully ever since. I once forgot and left my Hindustani Testament at school. In returning it to me the next time I went, the teacher said, "I have been reading the book to my father and my mother, for we wanted to know all about 'Yisu Masih' (Jesus Christ), so I hope you do not mind our having retained it." I at once told her that I was glad to have her read the "book," and that in future I would leave it in school, so that she might take it whenever she wished to. Mohideen Bee is a pretty gentle young woman and only needs the love of Jesus to make her a lovely character.

"First the blade."

There are many little signs that the work done for the Master is telling. I will content myself with mentioning one. A few years ago when I was in the habit of offering the girls little picture Scripture cards, in hopes that they would question me about the pictures so that I might by that means teach them the "sweet old story," they invariably refused to accept of the cards. Some time back I was surprised to find just such cards pasted on the walls of their school-house, and on questioning the girls I found that the cards were those I had given their brothers in the Town Branch Sunday School. I was still more surprised when the girls went round the room and told me the subject of each card quite correctly. My heart has yearned over these poor girls so much in past years that even this little encouragement cheered me.

Personal.

I take this opportunity of again thanking the ladies of the West for the money they have been so kind as to send me, to repair my house and to make some necessary additions to the school compound.

In looking through some old letters I discovered that money for the above purpose was first asked for in 1894, and though, by force of circumstances, my request was not granted before, the money coming now is none the less welcome. The rainy season will have no terrors for me now. I will be able to join the masses in heartily welcoming the monsoons this year.

My health has on the whole been fairly good, and I thank God for these ten years of service in the Telugu mission. I feel my own unworthiness to work for him, and my earnest desire is to be made daily more fit to care for the children entrusted to me.

RAMAPATAM — 1869

Rev. J. Heinrichs, Mrs. Heinrichs, Rev. R. R. Williams, D.D., and Mrs. Williams (in America), Rev. W. B. Boggs, D.D., Mrs. Boggs.

Churches, 1; members, 730; added by baptism, 53.
Number of pupils in Seminary, 57.

Report of Dr. Boggs:

In the class-room.

My teaching work in the seminary during the year has been with three classes; the *first* year class in the "Life of Christ" and the "Life of Paul; the *third* year class in the "Work of the Ministry and Homiletics;" and the *fourth* year class in the "Epistle to the Romans." In this as in all other mission work there is mingled light and shadow. Some of the students repay, by their manifest growth and improvement, every effort that is made to instruct and mould them. We are continually hoping that more young men of superior ability may be drawn to the ministry by deep convictions of duty.

Evangelistic work at Tettu.

At the village of Tettu, three miles from Ramapatam, we built a chapel and began regular evangelistic work nine years ago. The care of the work at this place during the past year has devolved chiefly on me, and a preaching service has been maintained there every Sunday afternoon when possible. Cholera of a virulent type raged there for about two months in the latter part of the year, and forty-five persons died of it, the leading man among the Christians, and also his wife, being taken away very suddenly. But the work has not been without encouragement. The little Christian flock has been kept together and shepherded, and in spite of all they have suffered from famine and cholera, they come to worship every Lord's day. Ten persons from this place were baptized in December, and there are more applicants to come forward soon. I re-roofed the chapel in August, and it is now in very good condition.

The Yanadies.

Mrs. Boggs, when here, has continued her special work among the poor wretched Yanadies. This work which is very difficult, on account of the almost incredible depths of their ignorance, is at the same time encouraging; for the children are being taught, and some of them are very satisfactory, and the poor people are by degrees learning something of Christian truth and civilization, and some are being brought to trust in Christ. It is chiefly foundation work that is being done, the fuller results of which we expect will be seen in days to come.

Personal.

At the end of March Mrs. Boggs and our daughter Evangeline left for America. I accompanied them as far as Italy, whence they sailed direct to New York. I then went on to England, and also went across to America for a short time. I was back in India by the middle of July, for the new term in the seminary. Mrs. Boggs returned at the beginning of November. We have come to the end of the year in good health, for which we are indeed grateful.

ALLUR — 1873

Rev. W. S. Davis and Mrs. Davis (in America).

Churches, 2; members, 278; added by baptism, 12.

Report of Mr. Ferguson:

For the past year the work at Allur has been under the care of the missionary at Nellore. All branches of the work have been sustained and twelve baptisms have occurred on the

field. The church at Allur has maintained its regular worship and Sunday-school and prayer meetings. It has had no settled pastor, and the Telugu brethren have done most of the preaching. Four schools are in operation in the villages. The Salvation Army has entered this and the Nellore fields during the year; has taken into employ a number of men who for various causes have been cast off by our mission, and with them as helpers has been at work in all the villages where we have Christians, confining its efforts, so far as I can learn, to these places. The result has been some defections from among our Christians, occasioned mostly by the promises of help with money, lands, etc. Up to this time, however, the promises made are largely unfulfilled, and the people are paying less heed to the innovators than they did at first.

Story of the year.

SECUNDERABAD — 1875

Rev. W. E. Hopkins and Mrs. Hopkins (in America), Rev. F. H. Levering, Mrs. Levering, M.D., Miss R. Emma Pinney (in America), Miss Kate French.

Churches, 1; members, 212; added by baptism, 103.

After the close of the year Mr. and Mrs. Hopkins left for America to take much needed rest, their place being filled by Mr. and Mrs. Levering.

Report of Mr. Hopkins:

The way we have taken during 1900 seems very zigzag. We had hoped for so much, planned for *too* much. To-day as I retrace our steps and try to gather up that which will cheer, encourage, and in some measure offer compensation to my brother and sister co-workers for their sympathy and help and prayers, fields almost barren, pools nearly dry stifle me, and I would close aching eyes to the weary scene.

Retrospection.

This season, the century's last day, winds up another year of prayer and practice, and more to us, it marks the close of our first term. We must lay down — for a time — much loved work. Eight years in India, and what can we say of it? Failures? Yes, sad failures. The failure of our Telegu Christians to fulfil *our ideal;* our own failure (of vastly greater moment), to meet the obligation, attain the high ideal of a missionary of Jesus.

And yet, "Why art thou cast down, O my soul?" The year, the term, has not been fruitless. True, drought and famine and personal illness have come upon us and darkened our way; deep shadows of discouragement and disappointment have overcast our sky; but we close the year, and our first term also, in better health of body and spirit than we thought possible, and with a sense of victory.

District work has been hindered during the entire year either by scarcity, drought, famine, or cholera. We have been thronged on every tour by the hungry and sick. Every village service we have conducted has been followed by requests for some form of aid. Consequently the spiritual side of the work has suffered. Those baptized were chiefly candidates who had been openly confessing Christ for months, and some for a year. Twice the number have professed faith in our Saviour whose motives we questioned, and their applications were refused.

Hindrances.

The attitude of Hindus and Mohammedans has been changeable to a remarkable degree. In some sections of the field they have openly opposed us even in famine work. In adjoining neighborhoods our people have the good will of all classes and receive marked favor even to the giving of assistance to their preachers. We are more and more impressed with the utility of a good newspaper in the vernacular as a means

Varying moods.

to effect an entrance for the Gospel. Our preachers have found the new paper, "*Ravi*," published at Cocanada of great service.

Important changes are taking place on this field. When Rev. A. Friesen was in Boston two years ago it was suggested to him that the entire Nalgonda district be manned by the Mennonite missionaries who should come out under the auspices of the Missionary Union.

Territorial readjustment.

Immediately upon his return in October, 1899, therefore, this plan was considered and adopted by those of us responsible for the territory and work involved. According to this arrangement Rev. H. Unruh has now taken charge of the district east of Secunderabad with headquarters at Bhonigir. This relieves the missionary at Secunderabad of a field thirty miles square and including one hundred eighty church members. At Mr. Friesen's request, however, I have cared for this work until the present time, while Mr. Unruh was acquiring the language, and as a consequence both members and helpers are included in the Secunderabad report for 1900. But now that Mr. Unruh is on the field the transfer of membership and organization of two new churches will be undertaken.

Another equally large section of our field lies to the south of Secunderabad and includes the suburbs of Hyderabad. It forms the head of a rich, densely populated valley extending south to the Krishna river with the Palmur field on the west and Nalgonda on the east. The

Mennonite workers.

missionaries of these three fields have occasionally touched this belt of country and have endeavored to care for it, but have been unable to do so. By consent of the missionaries of these adjoining fields and with the approval of the Missionary Union, the Rev. N. N. Hiebert and his associates, Misses Suderman and Neufeld of the American Mennonite Brethren (Baptist), were invited to enter this territory. They have acquired Telugu and have begun work in several hamlets of Hyderabad where the gospel has not been preached. They are well received, have a regular Sunday preaching service, and the nucleus of a school. Their faith and methods of work are identical with our own, and there is every reason to believe that they will, ere long, become identified with the Missionary Union.

After setting off these two large fields, there remains for this station a district to the north of the city thirty by thirty-five miles in area. It contains not a single Christian and is practically virgin soil. So far as I have learned, two missionaries have each made

A waiting field.

one tour only through it, but in the majority of the villages a white face has not been seen. Portions of this district are accessible from Secunderabad at all seasons of the year. It presents a rare opportunity with full scope for the exercise of any man's powers. We have already purchased property and opened one out-station which seems full of promise. Geographically this district is so related to Secunderabad that its loss would seriously affect our work. We can hold it only by working it, and the question which now remains to be solved is who is to do the work.

Our city work requires the presence of the missionary. The close of the year finds us more strongly entrenched in our position here, with widening influence in both the native and European sections of the city and with correspondingly greater responsibili-

Claims of the city.

ties. The baptisms of the year include some who are resident here, and the local congregations are increasing in number and regularity of attendance. The school and Sunday-school are drawing in more local pupils and we have established work in new sections of the native city — greatly increasing our work and the staff of workers. These growing interests, together with numerous duties and relationships of a public nature, all combine to keep a man at his post. To leave the station for touring is disastrous, and to neglect the district involves irreparable loss there under present conditions. A second mis-

sionary for this station is the only solution of the problem which experience in the situation suggests. And with a city population of 200,000, besides a garrison of 4,000 British and an equal number of native troops, the opportunity and need are apparent.

Boarding-school.

The boarding-school under the wise supervision of Miss Pinney continues to turn out good results. In the examination of December, 1899, one girl completed her middle school course in the Wesleyan girls' school with first prizes. She also passed the Normal training examinations this year with honor. One of our boys ranked first in his class in his middle school course in the Mahboob college of this city nearly every month of the last year, and two boys won prizes in the same institution. These records were made possible only by Miss Pinney's thorough work — particularly in English. The need of a middle school for our Deccan children was long ago acknowledged, and now there is a call for a normal training school. Secunderabad is the natural centre for our Deccan stations and affords many advantages for such schools. By means of famine relief work and special funds at our disposal, we erected teachers' quarters and a large boys' dormitory last season. During the coming year we expect to build the needed school-house — our special enterprise to mark the opening of the new century.

Christian Endeavor in India.

Perhaps the most conspicuous feature of the year's work in this station belongs to the Christian Endeavor Society. Mrs. Hopkins has persevered in this department and with gratifying results. Two delegates were sent to the "all India Convention," which met at Bangalore. They brought back impressions, and information, and quickened zeal, which greatly benefited and strengthened our society, and all this through the medium of the English language. The chief work of our society has been along the lines of the prayer and consecration meetings and Bible study. The boys and young men have aided our evangelists in street preaching by their singing and speaking. The girls and women have gone out with the Bible women in charge of the matron, and rendered most excellent service. This feature of work is new, and will be utilized freely during the coming year.

Soldiers' Christmas camp.

The "Soldiers' Christmas Camp" has become a most interesting feature of our English work. Free beer on Christmas day serves as a license for general drunkenness, and renders the barracks quite intolerable for days after. Our first camp was so successful that we enlarged our plans the present season. From December 22 until January 2 our native school-rooms and four tents were open to soldiers. Some forty men came for a period of from one to seven days. Mrs. Hopkins and Mrs. Levering boarded them in our homes with the exception of two days, when the number became so great that missionaries, children, and soldiers messed together as one large family in the boys' dormitory. We also sat down together to a bountiful Christmas dinner, spread by two officers of the garrison. Mrs. Hopkins' "Christmas tea" was postponed until the 27th, and then served as a welcome to Dr. Boggs. The social and home features of the camp made tender many a rugged heart, and opened the way for the Christmas message.

Bible readings and gospel services occupied the men morning and evening, while the interval was given to social and religious converse, reading, Bible study, personal work, and outside calls. A good number of men who were on duty in the garrison by day joined us in the evening services. Some were converted and many were led into the way of a deeper experience of grace. Our chapel was crowded at the evening services — both civilians and educated natives joining. The crowning event was the series of lectures delivered in the theatre by Dr. Boggs. His subjects were, "The Christian Church," "The Christian Ministry," and "Apostolical Succession." These subjects have been under discussion here for some months, and Dr. Boggs was chosen to treat

Lecture by Dr. Boggs.

them at length. Large audiences, the closest attention, and, later, the publication of the series indicate something of the appreciation and interest which the lectures received. A limited supply is for sale here at eight annas for the set of three lectures.

An appeal.

My brothers and sisters, I crave your indulgence in presenting this lengthy report. The time and the conditions at the present stage of development seem to call for such detail in representing this field. I have felt the need, and have now sought to lay upon your hearts as well as bring to your knowledge a station of many sided and important relations to this state. Hyderabad is the heart of Mohammedanism in India. His Highness the Mizam, the ruling prince, stands second only to the Calipha (the Sultan of Turkey) as a prophet of Mahomet. Will you not unite with us in behalf of one million Mohammedans and ten million Hindus who are subjects of this prince, that both ruler and people may become the subjects of our King? And will you not, by your prayers, stay the hands of our successors — Rev. and Mrs. F. H. Levering — and support them at the gates of this fortress which is held by the powers of death?

Famine relief.

This report would be incomplete without some statement of famine relief operations. It became apparent to me in January that my field would be stricken with famine within four months. In view of these prospects, I posted an appeal to friends in India, England, and America. This was followed as the season advanced by reports of work undertaken and increasing suffering and need. Responses were prompt and generous. Friends who came to our rescue during the famine of 1896–7 again supported us. The "Bombay Guardian," the "Christian Herald," the English Baptist mission, the American Free Baptists, and our own executive committee all sent us aid. To all of these we extend sincere thanks in the name of ten thousand of famine sufferers.

Aims kept in view.

My experience in the last famine, together with considerable reading and observation of relief methods, led me to adopt two principles for the distribution of aid. The first, that those who eat must work — if able; the second, the preservation of the family. There have been many — as there always must be — who required free aid, the old and feeble and sick, little children, and special cases, such as widows, orphans, and cast-aways. We have aided many of all classes and in all conceivable circumstances and conditions.

Results.

But we have provided work so far as possible in city and district. We have repaired and enlarged our mission property and the property of Christians, Hindus, and Mohammedans. We have deepened wells and dug new ones. We have built walls and helped improve villages. We have supplied farmers with tax money, seed grain, bulls, fodder, food, and clothing, while they tilled their farms. We have provided wool and cotton to weavers and bought their cloths for the destitute. We have employed masons, carpenters, thatchers, stone quarriers, cartsmen, and every sort of coolie; the brick and tile maker, the mat and basket plaiter, the grass cutter, and the wood carrier — all have worked for food. Wages from one to twenty cents a day paid in money, in country grain or clothing, and in American coin. Children and old people, men and women, caste and outcast, the vile and the Christian — everybody who came hungry and would work was given a chance.

Family life maintained.

We have endeavored to so distribute aid and assign work that families might work together and live together. In village work whole hamlets worked together as one company — the old and infirm caring for the sick and young children by day while all able to work were employed. We encouraged this plan and prevented many families from breaking up and wandering into strange towns where, failing work or other aid, they sold their children into slavery. My city work was carried on chiefly by these

wandering bands from the northwest districts where the suffering was most acute. They would come and offer their children to us for any sum we would name; instead, we put them at work and rented quarters in the bazaars for such as could not provide for themselves. When the rains came and they were able to return to their villages, there were touching scenes of parting. We might have forced them to place their children in charitable institutions, or to sell them, by refusing the extra expense of family maintenance. But better save the family even at greater cost. God bless the poor and save them from the terror that already casts a hideous shadow over 1901!

KURNOOL — 1876

Rev. W. A. Stanton and Mrs. Stanton (in America), Rev. W. R. Manley, Mrs. Manley.

Churches, 3; members, 880; added by baptism, 40.

Until the latter part of the year the station was in the care of Mr. Stanton, who, through failure of health, was compelled to leave quite abruptly, returning to America for rest and restoration. Mr. and Mrs. Manley reached the field early in December.

Report of Mr. Manley:

It is impossible for me to give a satisfactory report of this mission field and station for the year 1900, since I arrived here only on the 20th of November, more than a month after Mr. Stanton had left, and there was no time to become familiar with so large a field as this, with such a variety of work, in the forty days that remained in the year.

A vast field.

This at present is one of the largest, if not the largest, mission field in the entire Telugu mission. It embraces five large taluks, or counties, with a combined area of 4,728 square miles, and a total population, in 1891, of 535,070. So far our work lies mostly in three of these taluks, but this means that the other two, with an area of 1,706 square miles, and a population of 225,247, are left almost untouched. The old Ongole and Nellore fields were subdivided on the basis of a missionary for each taluk. Considering that these taluks average 940 square miles in the Kurnool district, and over 600 in the Nellore and Kiltena districts, with an average of over 100,000 people in all these districts, one taluk is certainly enough for one man. This does not mean that the Kurnool missionary is doing the work of five men. It simply means that he does, to the best of his ability, the work of one man, and that all the rest remains not done.

Three additional men could be located on this field, each having more work than he could possibly do justice to, where now a single man is praying daily for wisdom to use his strength to the best advantage, and for grace and patience that he may not worry over that which it is impossible for him to reach. But when we think of asking for these new men, or even a single one of them, we remember the mission bungalows at Atmakur, Allur, Kundakur, Podili, Gurzala, and Markapur, closed, or soon to be, for want of a missionary; we remember too the condition of our mission treasury, and our hearts sink within us, and we can only ask, "What does it all mean? Is God displeased with us? or has he other plans for the salvation of these people?" It certainly does not mean that he is indifferent to their great need of the Gospel, or that he means that we should be. We can only wait and see what God will do.

Vacant mission houses.

Mr. Stanton did all he could to secure waste lands for the Christians to cultivate, hoping in this way to solve the problem of self-support. In securing the land, he was successful

beyond what most of us would have dared to hope, as there is, ordinarily, violent opposition on the part of the caste people, who are unwilling that the Christians shall become cultivators, thus in a measure being freed from dependence on their old task-masters. It is too soon to say what the outcome will be. Few of our people have ever had experience as cultivators, and how well they will succeed in raising crops on their newly acquired lands remains to be seen. The uncertainty of the seasons too is a discouraging feature of the case. Failure of the crops, more or less complete, may be considered almost the normal state of things. And a final problem is presented in the Christians themselves: will they remember their promise to give, out of what they receive, a certain definite portion for the Lord's work, or will they be forgetful and need constantly to be reminded of their duty like — well, like Christians in America?

Experiment in self-support.

The fact that some Rs. 423 was raised during the year under review speaks well of Mr. Stanton's work, and augurs hopefully for the future. An average of nearly half a rupee per member, when the poverty of the people and the famine conditions prevailing through a large part of the year are considered, places the Kurnool Christians high up in the scale of benevolence. If Mr. Stanton's successor can keep them up to their duty in this matter he will be thankful.

A good record.

The number of baptisms was small on account of the famine, which also affected very seriously the attendance in the village schools.

The possible reduction of fifteen per cent. in the appropriations for the year's work hangs over us as a cloud. Retrenchment means, of course, the cutting off of work; and where expansion is so much needed we cannot think of curtailment in any department of work without distress.

MADRAS — 1878

Rev. A. H. Curtis, Mrs. Curtis, Rev. I. S. Hankins and Mrs. Hankins (in America), Miss Mary M. Day (in America), Miss S. I. Kurtz (in America), Miss Anna M. Linker.

Churches, 2; members, 250; added by baptism, 35.

Report of Mr. Curtis:

The past year has been very much as former years; the work has been conducted along the same lines; we have encountered the same obstacles; we have overcome them in the same way. There is necessarily much monotonous routine about the work, and much necessity of having faith to believe that more is actually being accomplished than is revealed upon the surface. Yet it has been an encouraging year. We can see that advancement has been made, and that slowly but surely the work that was established here in 1878 is becoming more firmly established.

It is exceedingly necessary for success that the native helpers should be enthusiastic about their work. During the past year such enthusiasm has been very noticeable, and it has had its natural effect upon the rest of the Christians, nor has it been lost upon the non-Christians. Together with this enthusiasm an excellent Christian spirit has prevailed among the helpers. For some time they held special weekly meetings in which they prayed for a greater amount of the Holy Spirit's power. And we believe that they have had a greater desire to see the work built up and souls saved than they have ever had before.

Enthusiasm among workers.

During the year the church membership has been increased by thirty-seven, of whom

thirty-five were added by baptism. The regular services of the churches have been held as usual and the attendance has generally been very good. The members are learning how to conduct church matters themselves, but as yet are able to do but little towards the financial support of the work.

The preachers have been doing their work most faithfully. On Sunday afternoons they hold meetings in those places where there are Christians, and thus we provide services for those who for one reason or another are unable to attend the morning service at either Tondiarpett or Perambur. Many of these people are employed as sweepers in Madras and spend most of their time trying to keep the rest of the city clean, but the places where they live and where we hold the meetings are generally greatly lacking in cleanliness. During the week the preachers devote most of their time to preaching to the non-Christians irrespective of caste. We try to reach as many Telugus as possible; with more helpers we could reach many more than we do. Sections of Madras are assigned to the different preachers in the city, and they are to have, as it were, a pastoral oversight over the people, whether Christian or non-Christian, living in those sections. In some of these there may be other missions working among the Tamils, but our work is in the Telugu tongue and among the Telugu people. Some of the preaching is to good-sized audiences gathered in the shade of a tree or of a house, while at other times it is to individuals in their homes or met on the street. Having regular places to visit they are able to follow up week by week such impressions as may have been made.

Faithful preachers.

Every Wednesday morning we hold a meeting with the preachers at the bungalow, when a portion of the time is devoted to study and the remainder to giving reports of their week's work, with a view to helping one another with encouraging incidents and helpful suggestions. This year they have been studying the life of Paul.

Preachers' meetings.

We continue to have interesting meetings at our preaching room in Blacktown, attended by large numbers of caste people. We have the most convenient building for our work that was to be found in that neighborhood, but still we find it inadequate for the work we should like to be doing there. During the year two other missions have opened rooms for similar work in Tamil in that same neighborhood, but their presence does not in any way seem to interfere with our Telugu work.

Caste people reached.

During the recent famine many Telugus from the districts where our own and the Canadian Baptist mission are laboring have gone as emigrants to Natal in South Africa, embarking from Madras. While waiting for the ship to sail, they were kept here in the city at the emigration depot, which is like a large stockade. Among them there were many belonging to some of our Baptist churches. Through the courtesy of the superintendent of the depot, we received permission for some of our preachers to visit them, and for them to attend our church services on Sundays at Tondiarpett. This opened the way for us to reach some of the non-Christians also who were in the depot, with the result that sixteen of them were converted and became members of the Tondiarpett church.

Emigration to Natal.

Another place where special interest has been manifested, though as yet none have become Christians, is in a hamlet of basket-makers. The preacher who has been working among them has been much encouraged, and we trust that the faithful preaching will before long bring forth fruit.

While the larger part of our work is in the city, yet we are trying to do what we can for the Telugus in the villages north of the city. Here is a field large enough to take up a

missionary's whole time. The most distant of the villages in which we have Christians is about thirty miles from Madras, but there are villages still more distant that we try to visit occasionally. This work was started in Dr. Jewett's time, but has never been pushed as thoroughly as we wish it might have been, nor will it be until a missionary is appointed to that particular work with headquarters in one of those villages.

Village work.

The Bible women have, during the year, gone in and out among the homes in which they had work, teaching in some places and preaching in others. It has been most faithfully done, and those who have been engaged in it can see the gradual beneficial effect of the repeated visits of Christian women. The Bible women's work is superintended by Miss Day, Miss Linker, and Mrs. Curtis, who go with them to the homes and have many earnest conversations with the women. Some of the work is in zenanas among high caste women who know almost nothing of the outside world except what is told them by others. Some of the work is among a poorer class of caste people who do not live in zenanas, but go out of doors without restraint; and still another part of the work is among women of the lowest classes, even those who work with their husbands in sweeping the streets of Madras and in removing garbage. So it is not altogether "Zenanna work" that our Bible women are doing, but "work among women" of all classes. More time is now spent in preaching the Gospel, and less time in teaching fancy work and secular studies. They all have their place, but the preaching of the Gospel has first place.

Bible women.

We believe that in our schools we have a faithful band of workers. We try to make the schools mediums through which the Gospel may be carried to the children, hoping that the truths they learn in their youth may abide with them through life. And we believe that even in those schools from which we as yet see no converts coming that the earnest work now being done shall be for the glory of God.

School work.

Mrs. Curtis has found much to encourage her in the work done by our boarding and day school as well as in the other schools under her supervision. The insufficient accommodations for some of them has made the work rather difficult, but at the last inspection the results were very satisfactory. In these schools the teachers are now all Christians, so it is a Christian influence that is being exerted upon the children. Thirteen boys who were formerly students in our boarding school have during the year been studying in the college at Ongole. One of our boys has recently passed his F. A. examination there, having led his class, and being the first Christian boy who has passed that examination at Ongole. Another one of our boys, in the fourth form, has during the year succeeded in getting the highest number of marks of any in his class.

Boarding and day school.

Miss M. M. Day has charge of the two Hindu girls' schools, in which work she has been engaged many years. The Washermanpett school is a specially interesting one, being larger than the other. We believe that some of those girls are really believing in Jesus, though they may be unable to openly profess it because of their Hindu parents. By studying the Bible during the week and having a Sunday-school on Sunday they are learning much regarding Christianity. There has been a slight gain in the attendance during the year, and the work has gone on very much as usual.

Hindu girls' schools.

Miss A. M. Linker has continued looking after the schools that were given into her charge last year. One of these is composed of Mohammedans, Sudras, Malas, and Madigas, and the instruction is given in both Telugu and Tamil. The other school is among the sweeper class and the instruction is all in Telugu. There has been an increase in the number of pupils during the year, but the work is very difficult as so

Miss Linker's school work.

many of the pupils work part of the day as sweepers. The assistant teacher was formerly a pupil in the school and has recently been converted. Others are showing much interest, and we trust they will before long come out on the Lord's side.

We feel that the Lord is on our side and that in all the work he is guiding us and blessing us. The work was never more encouraging than now.

Rev. I. S. Hankins, who has served as pastor of the English church, returns now to America. Mr. Curtis, with the aid of other missionaries, will care for the church until the arrival of a successor to Mr. Hankins.

HANAMAKONDA — 1879

Rev. J. S. Timpany, M.D., Mrs. Timpany (in America).

Churches, 5; members, 372; added by baptism, 28.

Report of Dr. Timpany:

The year under review has witnessed many changes, and while we have not fully accomplished our ideals we feel that we are making decided advancement which will in time influence our whole work for good.

The work upon the field has been pushed on as best we could under the trying circumtances of the year. Owing to the unfortunate prevalence of famine, and later of cholera, our regular work has been considerably hindered, and much time has been spent in caring for the suffering people.

Famine relief work.

Fully fourteen thousand poor people have been given work and many have been supplied with food and clothing. To some I have given bullocks to replace those that had died. In villages where the poor were suffering for want of water, owing to the drying up of wells, we have deepened their wells, thus securing good water.

In providing work for the thousands who have come to us, I have, as far as possible, arranged such labor as would best promote our work. I have removed tons of stone from our compound and have prepared it for building purposes. Hundreds have been kept at work for months, digging and preparing limestone. This we are having piled in our compound to burn into lime as we need it. We have erected a large lime kiln in our compound and great quantities of lime have already been burned for our work. Brick making has also found work for many.

Continued destitution.

Though the stress of famine is over, still we have many people looking to us for work, and we are now providing employment for fifty or sixty people daily. Many of these are people from other districts where the stress is still severe. The gospel has been faithfully preached to all who have sought work and help from us during the recent famine times.

Religious condition encouraging.

Owing to this extra work which has taken so much of our time for months, we have not been able to do any systematic touring over the field. We have, however, visited many of the villages and the work is in a more encouraging condition than ever before. The Gospel has been faithfully preached and we are seeing good results. Many have sought baptism, but fearing ulterior motives we have put them off. We have, however, had more baptisms than last year.

Prosperity of new field.

The new part of our field which I reported last year as having come to us from the Canadian mission is a very encouraging part of our field. Though more than a hundred miles from us, still I have had it visited each month, the Christians there bearing half of the railway expenses of the man sent, and also feeding him while

there. This work, being situated as it is in the midst of the church mission work, is an ever-increasing problem to me. Many people in that district have sought baptism from us, but recognizing the church mission's claims, it is with great care that I consent to receiving any of them. We now have a membership of one hundred twenty-one in that region scattered among ten or twelve villages.

The number of the churches remains the same as last year.

Increase in self-reliance.

Some of the churches have seemed to take on new life, and the members are more active than ever before. The station church seems to still do without help from the society. One month, however, during the hardest part of summer, they could not meet their pastor's entire support, so I helped them out. They are learning to depend more and more upon themselves, and less upon the missionary, which is, of course, a joy to him.

We now see definite signs of healthy life and growth and the members are becoming interested as new ways and means of work are followed.

Christian Endeavor Society.

Last October it was my privilege to start a Y.P.S.C.E. in this station church (the first on the field), and it has been a constant joy to watch its growth and influence for good. Already there is an active membership of nearly thirty-five, and every meeting evening the church is filled with bright, interested faces. People walk two, four, and one man seven miles to attend the meeting; men and women whom I never heard speak or pray before, take part regularly. Where before the meetings used to drag, and it was hard to fill in the time, now it is difficult to find the time for all to take part.

The society is making itself felt for good by its pledge of the individual service of its members. I continually hear of work done by individual members.

Deepened interest in church.

The church has also felt the effect of the new life within, and is now requiring a more faithful walk and life from its members. It has long been a trial to me to see the lack of interest the church has shown in the matter of discipline. Since the organization of the C.E. Society this has changed and we are actively engaged in dismissing and dropping the names of all who are not walking faithfully.

Station school.

The station church celebrated its *Second* Annual Harvest Home gathering and we had great reason to be encouraged, and in spite of the hard times through which the people had just passed, still the interest was greatly increased, and the donations were *fully twice* as large as last year. From our experiences with the two we have had we feel that certain changes should be made, and we hope to introduce new elements into it which will greatly increase the interest.

In the out-stations.

Regarding the work of our out-station churches, it is carried on as last year, and the plans of work reported last year have been followed this. Of the many who requested baptism we have baptized only twenty-eight. During the coming year we hope to finish the work of removing the dead wood we have started to remove and we will then know how many true earnest Christians we have. We have already removed a great many. The contributions for the past year have been good, notwithstanding the famine, and we can report a gain over last year. We are gaining each year.

Medical work.

My medical work still continues to be a very promising feature of our work, and the coming year will witness great advancement in that line. The medical work has opened many new doors for us during the past year, and has given us good friends.

When famine first began we kept up the medical work also. Soon, however, when cholera came as I never saw it before, and people were dying all about us in scores, and people far and wide came to us for help, and three preachers and myself were busy night and day with the sick and dying, it became clear that we could not carry on all the work, and as we could not let the cholera-stricken die without help, we stopped our general medical work, and devoted all our time to famine relief and the care of cholera patients. In this way we were able to treat fully five hundred cases with a *very* small percentage of loss. As a result of this we have made many new and good friends.

A grateful Brahman.

Among the many treated was the wife of a Brahman village officer. After her recovery, out of gratitude he placed a field at our disposal, giving us liberty to dig all the lime stones we wished. This has proved a great help to us, for by that means we have been able to provide work for many more poor people, and it has helped us materially in our collection of building material.

The medical work has certainly helped the general mission work along very much. It has made a name for itself, and through it we have gained the respect of the people, so that the Gospel is received, and we are welcomed everywhere. I believe the time has come when the medical work will fill a large place in the general work of this mission, when the medical work will be a great factor for good, and its influence will be felt throughout the district.

A hospital planned.

With the money in hand, and that promised from friends who are interested in my hospital scheme, with which I can buy timber, etc., and the large quantities of building I have been able to prepare by means of famine coolies, I have started the erection of a large dispensary building which I hope to have completed in a few months more. This I hope to have as the nucleus of a well equipped hospital, as the needs of the work grow and the donations come in for it. As we believe, God is leading us out very clearly into this work, and he is giving us friends who are interesting themselves in it, we feel satisfied that he will enable us to accomplish it in his own time.

Personal.

During the year Hanamakonda has witnessed some changes. Mrs. Timpany was obliged to go to America for a year's special treatment for her hearing. As a result of this Miss Sipperly was temporarily sent to Nellore to study. The loss of these two has been felt by all, and *especially* by the missionary, whose loneliness has been great. He is, however, encouraged with the thought that he is where God wants him. He is, however, encouraged with the thought that Mrs. Timpany is receiving decided benefit from her treatment and hopes in a few months to have her back with him greatly helped if not cured. Before another year goes we shall hope to have both Mrs. Timpany and Miss Sipperly back with us.

At this the close of this year I desire to record my gratitude to God for all his goodness and care to me, and look forward to greater blessings in the coming year.

CUMBUM — 1882

Rev. John Newcomb, Mrs. Newcomb, Rev. G. J. Huizinga, Mrs. Huizinga.

Churches, 4; members, 2,815; added by baptism, 3.

Report of Mr. Newcomb:

Relief operations were begun in March and continued till November. The principle of distributing relief was nothing for nothing. Those who were able to work were required to

work by task contracts from which they could earn a living wage. All had to work —men, women, and children. It required much prayer for wisdom to know how to furnish five to seven hundred people with work daily when apparently there was nothing to do. First of all they were employed carrying clay from a distance for brick-making, then in making brick itself and in carrying of wood from the jungles for burning the brick, afterward in carrying stone for wall building, and in building walls, of which they constructed about one and a half miles. Later they levelled the mission compound by filling up pits for which they had to excavate and carry earth from a distance. Besides all this, sixty or seventy wells were dug and deepened and repaired; school-houses, teachers' houses, and the houses of the poor and destitute were put in neat repair. The old and feeble, blind and lame, to the number of one hundred and fifty a day, were provided with food in a kitchen erected for the purpose. The work was measured and paid for daily, and it was well past eight o'clock at night before all the payments were made. Had not these works been started, more than two hundred poor people would in all probability now be in their graves. All classes were treated alike. The coming of six hundred bags of American corn helped to save many lives in the more remote villages. The liberality of the American people has touched the hearts of all classes and has made them more accessible to the Gospel. While the work was hard and trying, the people bless your missionaries for helping them in their dire necessities. Government opened a few test works, but as they were not well supervised they were more or less a failure. If the same works had been under the supervision of the missionaries, and the people had received payment daily, they would have been well attended and afforded relief to many. While the famine is generally over in India the outlook in parts of the Telegu mission and on my field is more dismal than a year ago, necessitating further relief.

Relief work.

Forms of work devised.

Appreciation of American liberality.

Because of the relief operations touring was out of the question, but as the people from all parts of the field, and from every village, came to us, the opportunity of giving the Christians line upon line, and of giving the heathen the Gospel, was not lost. I have in another report spoken of the advantage of the quarterly meetings, but a new thing has come to pass, and that is, our corps of workers throughout the field have begun monthly meetings for mutual encouragement, and deepening of the spiritual life, at their own charges, in the chief centres, so that all the field is helped by them. Besides this they have started a "Lord's Tenth" society for the support of various causes, such as the Bible society, publication society, and the Home mission society, and for the expenses of delegates to Telugu conventions and similar claims. There were hundreds of applications for baptism, but none were received during the relief operations; ninety-seven were baptized at our last quarterly meeting, Jan. 27, 1901, and hundreds more are believing and will soon receive the ordinance.

The Gospel furthered by the famine.

Good work was done by the teachers of the lower secondary school. Ten pupils appeared for the government lower secondary examination and three passed. One of these must bring up another optional subject. We hoped for better results. Another boy failed by only seven marks in English. This examination lasts about four days. The papers are allotted to a number of examiners who report the results to the commissioner for government examinations. The primary school has also done good work and a number of the pupils appeared for and passed the upper primary and lower primary examinations. Both the lower secondary and the primary schools meet together for Bible instruction and prayers every morning at the church; Christians, Hindus, and Mohammedans all study the word and repeat verses of Scripture. The village schools, 29 in all, with 515

Schools.

pupils, have under the pressure of famine managed to exist, but for these schools I am convinced that mission management entirely separate from the government system is better.

There are four churches recognized as such on the Cumbum field, but the congregations in the various villages with their organization of *Peddulu* headmen, selected by themselves and approved by the missionary for the work of deacons, approach closely to the organization of New Testament churches, and might be recognized as churches if sufficiently strong in numbers to support their own pastors and provide for the church expenses. Discipline of the members and reception of candidates for baptism rests largely with the congregations from which they come, as they know more about them than others can. Many of these congregations raise two-thirds of the support of their teachers, who also conduct meetings for them and look after their spiritual welfare. Our aim is to have a recognized church in every village as soon as the numbers and the ability of the several congregations will permit.

Churches and "congregations."

Although we were ordered to take furlough on medical certificate a year ago, the great distress of the people in the midst of famine kept us upon the field and at our station during the hot season, and we are thankful that our health now seems to warrant our stay for another year in order to initiate our brother and sister Huizinga into the work before leaving it to their care. We extend to them a hearty welcome to all the joys and sorrows of the mission work. We thank God for their coming, and we pray for his richest blessing to rest upon them as they enter upon the great work before them. The workers have done good work, and those at the mission compound have been very busy assisting me in the relief operations. Some of them worked often till nine o'clock at night, after teaching school all day, and all this extra work was cheerfully done.

VINUKONDA — 1883

Rev. Frank Kurtz, Mrs. Kurtz, Miss Erika A. Bergman (in America,) Miss Dorcas Whitaker.

Churches, 1; members, 3,774; added by baptism, 55.

Report of Mr. Kurtz:

For six months of the year we were largely engaged in famine relief-work. The government recognized famine as existing here, and carried on work employing two thousand coolies for eight months, besides distributing gratuitous relief in many villages. Through the kindness of the "Christian Herald" and other friends in America, we distributed four hundred and twenty bags of corn and as many more of native grain to people unable to work, during a period of nine months. We furnished work to six hundred coolies for several months. Four miles of road were built, forty wells dug or deepened, and seven small tanks, used for holding drinking water, were repaired. Twelve carloads of brick and roofing tiles were made by Christian coolies and sold. Several Christians have now learned the trade. Various other projects furnished work to different groups of coolies.

Relief-work.

Cholera came with the famine and eighty people died in the town, but very few of the Christians were attacked. During the last four months fever has been very prevalent, and the death rate has been high. One hundred and twenty-five of our members have died during the year.

During the hot season fifteen thousand out of the ninety thousand people on this field

were absent from their homes. On the seacoast there are immense rice-fields irrigated by the Kistna river, where formerly there were great uninhabited wastes. The farmers there have never been able to obtain a sufficient number of coolies to harvest their crops, and all the efforts of government to get coolies from the uplands to move to the coast have never been very successful. The famine has accomplished what the officials failed to do. Every day of the year there has been a continual stream of people going to the coast.

An exodus to rice-fields.

In February a Natal emigration depot was opened here. One hundred of our members are now in Natal working on sugar, tea, and coffee estates. Several hundred other Christians from the surrounding stations also went from here. Among these there were a number of school teachers, who being unable to keep open their schools, so many of their pupils having moved away, gathered together some of their friends and relatives and left for Natal. So far as possible these teachers are conducting worship among the coolies. The coolies receive from ten to fifteen rupees per month, while here they did well to earn from three to five. Some are sending money to their relatives here. The coolies go on a five years' contract, after which they are at liberty to return to India or settle down in Natal. Many never return. There are now nearly fifty thousand Indians, chiefly Tamils and Telugus in Natal, and the number is rapidly increasing. In Burma where we have a few hundred Telugu Christians, the Union has appointed a missionary. There are now nearly as many Telugu Baptists in Natal as in Burma. A missionary, or at least a native evangelist, should be sent to them.

Emigration to Natal.

Emigration would largely solve the question of famines in India. But the difficulty is to get the people to go in any numbers. For the most part the native prefers to die of starvation at home rather then earn a good living in a foreign country.

Touring among the villages occupied the cool months. Many of our members were absent from home and others were so busily engaged in getting something to eat that we often found it difficult to get our usual audiences. Five idol houses were destroyed. A number of those excluded some years ago were restored to membership. One hamlet was received from the Nursaravapetta field. Several Christians under pressure of the famine reverted to their former habits of stealing cattle, and were excluded. Fifty-five were baptized during the year of whom thirty-nine were heathen.

In the field.

Church services in Vinukonda have been held as usual. Large audiences including many heathen were present all through the hot months. One Sunday in February, when Mr. Thomssen a former missionary, was here, more than one thousand people attended so that the chapel was not large enough to hold them. This was the largest meeting in the history of the station.

Six chapels have been built in important centres this year. Village services and Sunday-schools have been much interrupted. In spite of the irregularity of attendance and the removal of some twelve teachers to Natal, thirty-six village schools were examined and nearly three hundred pupils passed. This record is by far the best yet attained.

Schools.

The work of our village teachers is very valuable. They live with the people, conduct regular services and Sunday-schools, and exercise spiritual watchcare over the members. The majority of our qualified teachers have been trained in the boarding school. This school continues to be very expensive, especially in famine times. The people do not appreciate education enough as yet to support it. However, the government grant of Rs. 200 and the fees of nearly Rs. 100 pay for one-quarter of the expenses. Seven pupils passed the fourth class examination this year. Some twenty orphans have been recently received.

The cash contributions are less than last year. The workers felt compelled to reduce

Giving lessened.

their gifts to one anna to the rupee. It is very difficult to take up a collection in a crowd of beggars, and that is what the most of our Christians have been for this year. The church has continued to support all the pastors and has raised its expenditure to Rs. 500.

Government did not collect the taxes last year, owing to the failure of the crops, and promised a remission of twenty-five per cent. The crops have been fair this year, so the promised remission has been cancelled and the whole of last year's taxes with interest and the taxes of the present year are being collected at once. This means that a number of our members who have obtained lands during the last fifteen years will lose them. We know, however, that the Christian's spiritual growth by no means depends upon his earthly possessions.

Doubled taxes.

NURSARAVAPETTA — 1883

Rev. William Powell, Mrs. Powell, Miss Helen D. Newcomb (in America).

Churches, 30; members, 4,743; added by baptism, 85.

Report of Mr. Powell:

The closing year of the century brought us varied experiences, some of which were very perplexing; but the Lord gave us grace and strength according to our needs; and we derived benefit from the very experience which it was hardest to endure.

The failure of the rains in 1899, and the high prices of food-grains through several years past, forecasted a time of severity; and it came with great force the first five months of 1900; but by the timely help of generous and kind friends in America and other countries, who sent money and grain, we were enabled to assist many thousands of poor people of all classes, and especially needy Christians. We freely gave money, grain, clothing, and medicines to the poor, aged, sick, blind, lepers, and small children and orphans who really could not help themselves. Many of these poor people expressed their sincere gratitude for the assistance received; but some, who were able to work, but would not, were greatly disappointed because rupees were not given them. We thoroughly believe in teaching these people, even in famine time, the dignity of labor and self-respect; and we positively refuse to give grain or money to those too lazy to work to support themselves and their families. We helped many people by providing work, giving seed grain for cultivation, and loans upon household goods to be redeemed when the crops came. We also secured, through government, labor for thousands who cared to work at famine rates.

The famine.

We take this opportunity of expressing our warmest gratitude to our friends, especially those who gave through the Missionary Union and the "Christian Herald" fund, for their kindness to the people of this station and field. We have long prayed and worked for a hospital building for women and children at our station, and the Lord at last opened the way for its erection. A part of the famine money sent us was spent in providing labor for many poor people upon this hospital. In this manner many were supplied with food, while suitable buildings were erected where many of the long neglected women and children in need of medical treatment will find accommodation and enjoy some of the advantages which the women and children of western lands are enjoying. We trust this hospital will become a powerful agency for promoting the spiritual as well as the physical welfare of women in these parts. This hospital will be completed by April 1, but we need a good woman doctor to take charge of it. We trust

Hospital for women and children.

the Lord may soon direct one to us, and that our society will take this institution under its wings and supply some of its needs, but the patients should from the beginning be induced to pay according to their means for medicine and treatment.

Touring.

The first ten weeks of the year were spent in touring, visiting Christians and preaching to them and others. Generally we had warm receptions and good congregations. Short tours were also made during the last six months of the year, but the people were more concerned for their bodies than for their spiritual needs during famine time.

Progress in spiritual life.

In many villages we had very good meetings with the Christians and we were very glad to observe the progress many had made in their religious life. Only a few years ago many of these people were among the most degraded and superstitious heathen of these parts, but now it is a pleasure to listen to them, especially to the children and young people as they sing God's praises and reciting passages from the Scriptures and pray and giving testimony for the Saviour. Would that all our members were of this class, but some unhappily are careless and prayerless and must soon be excluded from the church unless they repent and reform. Some of these indifferent members, while refusing to attend divine services, do not wish to return to heathenism. O for an outpouring of the Holy Spirit upon all!

Pastors and teachers.

Our pastors and teachers have been dependent upon the mission during the famine, as the people had not this means to support them. We trust that with the return of good seasons our churches will resume the full support of their pastors, and contribute largely for the maintenance of their teachers, and for the erection of chapels and school-houses.

Day schools.

Several of our day schools were closed, as the children were taken away with their parents in search of work and food. Some of the teachers struggled hard to keep their schools open, and great credit is due to them.

Sunday-schools.

Many of our Sabbath-schools have also been closed during the past six months because of the people leaving their villages. A number of the schools have flourished, and many have derived great spiritual benefit from them. The Sabbath-school is a mighty agency in Christian missions, and effort should be made to establish them in every village. Of the eighty-five persons who joined our mission in 1900, fully half were young people from our Sabbath-schools; others also are now ready to declare themselves the disciples of the Lord Jesus Christ. Our chief hope in the Christian church in India is in the young people.

BAPATLA — 1883

Rev. W. C. Owen and Mrs. Owen (in America), Rev. G. N. Thomssen, Mrs. Thomssen, Miss Lucy H. Booker.

Churches, 20; members, 2,515; added by baptism, 21.

Report of Mr. Thomssen:

Thanks-giving.

The 126th psalm recites exactly our experience for the past year. We joyfully use these words to express our deepfelt gratitude to our Heavenly Father for his leadings, so gracious, so mysterious, so glorious.

> *When* Jehovah turned against the captivity of Zion
> We were like them that dream. —
> *Then* was our mouth filled with laughter
> And our tongue with singing.
> *Then* said they among the heathen:

"Jehovah hath done great things for them!"—
Jehovah hath done great things for us:
We are glad. —
Turn again our captivity, O Jehovah,
As the rain streams from the South!
They that sow in tears,
Shall reap in joy. —
He that goeth forth and weepeth,
Bearing precious seed,
Shall doubtless come again with rejoicing,
Bringing his sheaves! —

While our statistics do not show increase, but rather a decrease in membership, yet there has been substantial growth in every department of work. The normal school for some years has shown very unsatisfactory results, the students having been subjected to examination in subjects not taught in the school. Although the examinations were very simple, yet only about three out of every ten students have passed during the past five years. Our teaching staff has been reorganized and we have now a large school in the town, instead of out of town, where the mission house is built, and our influence is greater now than ever before.

Normal school.

The "Christian Herald" Gospel Hall, the finest building in Bapatla, is now our church building and school-house. By the generous gifts of the "Christian Herald," expended in supporting famine labor, this building was made possible, and we are deeply indebted to that noble enterprise for giving us so timely aid when our need was so great.

"Gospel Hall."

The work of famine relief has kept us very busy; thousands were besieging us in our home and clamoring for work. We could, therefore, do very little travelling. But although we could not visit the villages, the villages came to us and we could preach Christ and him crucified to larger audiences than ever before. Mrs. Thomssen worked faithfully in relieving distress. Many thousands were daily fed by her, and only eternity will show the results of her unselfish, untiring work, during the great heat and drought of the past year. Twice we were afflicted by the smallpox, and three times by cholera in our famine camp, yet the deaths have been very few.

Famine relief.

The Lord has graciously given us health and money and strength to do this great work. Glory be to His Holy Name! Our children, all in America, have also been well. We have only words of gratitude and none of complaint. We regret that we could not do more for our villages, but have encouraged our Christians as best we could. Everywhere there is a spirit of devotion manifest, and we believe Bapatla will again be a fruitful garden of the Lord. We need the prayers of God's people, and earnestly plead with all. "Brethren, pray for us!"

Personal mercies.

UDAYAGIRI — 1885.

Rev. F. W. Stait, Mrs. Stait.

Churches, 1; members, 342; added by baptism, 0.

Report of Mr. Stait:

The year has been one of downright hard work, the scarcity which prevailed throughout this part of India bringing in its train many burdens and anxieties. These times of famine

Moral entail of famine.

are a serious obstacle to the steady growth of our mission work. This is true not simply because the missionary's time and strength are withdrawn from his work and given to effort to alleviate the sorrows and sufferings of the people, but for many years afterwards the work must suffer from the evil effect of a free distribution of money among people only too willing to live on the exertions of others, and requiring the stimulus of actual necessity to rouse them to mental or physical effort.

As famine relief work has influenced every other phase of the work, I will give a short statement of the plans pursued in conducting it at Udayagiri.

Last April I gave notice that work would begin on the mission compound for all willing to work at the famine rates as fixed by government. The people began to come in from the nearer villages, and as the weeks went by and the news spread from hamlet to hamlet, the crowd grew until sometimes fifteen hundred people were waiting in the morning for the ticket necessary if they would enter the ranks for the day. The different bands were divided off according to their ability. For some there was brick making, for others the preparation of lime, building of walls, digging of wells, building of houses, — six houses being erected during the season, — the removal of old and useless buildings, clearing of land, ploughing of fields, and planting of crops. Even the old and decrepit, the maimed and the blind had work suited to their weakened bodies.

A waiting multitude.

Work for all classes.

So carefully was this system of "no work no pay" carried out that during the eight months that have passed since the work was begun, only eight annas has been handed out gratuitously, and that to a non-resident. As at that time I had no man whom I could place in so responsible a position, I was forced to stay on the plains during the whole of the hot season, and to superintend every department personally.

Such a statement as the above carries no adequate idea of its real meaning to those who are unacquainted with Indian ideas and systems. Thus he must not only give general directions in regard to the work, but must personally see that the workmen have obtained the right sort of clay, and have not taken that from a nearer bank, to save time and labor. He must also see that water is brought, that in the counting of the bricks he has not been overreached by a thousand or two. That the wood brought is really that which he had secured and not a cheaper quality, while the better quality is spirited away. He must see that the bricks are properly burned, and above all he must have his eyes open to note whether the men are at work or taking easy naps under the trees, or gossiping and chewing betal nut, the water-carriers meanwhile wasting their precious time standing in groups waiting for the work to begin again. This would be hard enough were the brick field the only place that claimed the missionary overseer's attention; but when the lime kiln workers, the well diggers, the house builders, must be watched and every minute detail of work, even to the hanging of a door straight, requires the European brain and oversight, the service becomes one taxing every power of mind and body if it is to be accomplished in a way that will prove a blessing to toiler and overseer. A chief question with us was, how can this year be made of spiritual as well as a temporal blessing to the hundreds gathering daily on the mission compound? It was therefore decided that, besides the personal word spoken "in season and out of season" to the people, the bell for "off work" should sound at an earlier hour on Wednesday and Friday evenings and all should be gathered together for Bible teaching. These meetings have been greatly blessed and hundreds might have been baptized had it been thought advisable to gather them in during a famine year when so many motives are influencing the people to

A busy "overseer."

"For the furtherance of the Gospel."

Baptism deferred.

take this step and assume a position which we have found them only too ready to renounce when the time of suffering was past and heathen rites again enticed them. Those who are true will only be the better for a year's teaching and waiting.

Of one thing we are convinced and it casts a bright light over the struggles of the year. The people who have been working here week after week will always be nearer us in heart, and will have a truer conception of what Christianity is. To them the word will not henceforward be an empty sound; it will carry with it the thought of all that is best, purest, and most true, for they have learned that whatever was done under that sacred name must bear the impress of honesty and righteousness, — that their work would not be accepted if any sign of evil or deceit was found in it, and that on our part there was no effort to deprive them of what was honestly earned. No, we shall be nearer to these hearts and lives because of our union during those months of sorrow and united struggle.

The word "Christianity" of new significance.

The results of the season's labor are:

Material results of famine work.

1. Five good substantial houses for our boarding school teachers and head workers. One large house for storing of mission supplies.
2. The deepening of one well and the digging two new ones.
3. Provision of bricks, lime, and tiles for a new hospital and dispensary.
4. Walling in of the land for the above buildings.
5. Clearing and walling in of land for a cemetery.
6. Clearing of useless rocky land, bringing of good soil, and converting of the land into pasture fields. Also the clearing and sowing of fields for the purpose of supplying the boarding schools with grain; so that besides the homes that have been saved from destitution we have been able to improve the mission property and increase its value.

Accompanied by the pastor and several preachers, I travelled through the western portion of my district, which extends over fifty miles.

Religious work.

The central work has been carried on vigorously, and the Sunday services have been well attended. We have morning and evening preaching, with a service of song for an hour every Sunday afternoon. This has been one of the delights of our work, and old and young have taken part in it with enthusiasm. The Sunday-school has also been well attended, and we have reason to rejoice in the development of a new feature of that work. A number of heathen children come every Sunday morning and we have set aside special teachers for them. The number is increasing and we hope to have a fine branch Sunday-school for them in the other building, as we are already overcrowded in the church.

We have organized a Y.P.S.C.E, which is full of life. The women's prayer meeting conducted by Dr. Stait has been greatly blessed. They took up a definite line of study and had both written and oral examinations. These examinations showed not only that they had followed their teacher closely, but also that they had learned to use their own minds. The study for the past year has been given to the life and journeys of the apostle Paul.

Work of Mrs. Stait.

Dr. Stait has also held a sewing class to which she has been able to bring a few of the heathen women. The members were much encouraged by the sale of few articles and by a kind gift from the collector's wife, of money to buy new material to keep the class employed. A cheering feature of this sale was that when the profits were divided among the members of the class they of one accord handed it back themselves, asking that the money be used for the Lord's work. We have therefore used it to buy new collecting bags for the

church. On Saturday besides practice in singing for the boarding school children we have a meeting for the study of the Sunday-school lesson. The weekly prayer meeting has been well attended. We have sought to carry on the usual work without letting the famine relief measures interfere with it.

Educational.

Considering the great want that has oppressed our people on every side, the schools have been very satisfactory. We are now notified by government that we cannot draw further grant unless we secure a teacher who will raise the school to the proper standard. We are seeking to find such a one. The result of the government examination this year was very cheering. Applied 41, passed 35, merits 17. The children have improved in their behavior so that it is a delight to see their earnest faces. They asked leave to be allowed to stay in school for half an hour every Wednesday after dismissal, for prayer by themselves. We granted their request, and although we keep watch they are virtually alone in their little meeting and their prayers and addresses are full of earnestness.

Medical work.

Dr. Stait has carried on the medical work as usual and has had a number of calls to visit Purdah women. We hope next year to have our new hospital and dispensary ready. The present building is far from suitable, although it is the best we could arrange at the time. The people come thirty and even forty miles bringing their sick, and we long to have ready a place where the poor sick bodies can rest after the hard journey. Immediate return to work again after one examination and treatment is so disappointing and unsatisfactory. We here extend our most grateful thanks to those who have sent us special aid towards our hospital. It will be a blessing to all in this section of the country.

Cholera.

Cholera has been laying our town waste. As many as twenty-four have died in one day. Some of our Christians have been taken away, and while we were absent for a short rest which we were forced to take, the disease broke out in our boarding school. Happily only one case proved fatal and no other scholars were attacked.

Continued famine.

This year the prospects are even darker than they were last year. We have no crops. The little grain that had been nourished by the dews has been destroyed by a heavy unseasonable day or two of rain just when it was needing the dry sun heat to ripen it. So we are left with the prospect for the coming months of barren fields and empty grain bins.

PALMUR — 1885

Rev. Elbert Chute, Mrs. Chute.

Churches, 1; members, 731; added by baptism, 93.

Report of Mr. Chute:

We have just passed through the most trying year of mission work we have experienced since our arrival in India. The sight of half-famished and naked crowds begging for food and clothing will never fade from our memories.

Among the famine-stricken.

The time of the missionaries has been occupied chiefly in endeavoring to save those perishing with famine. The distress in the section in which our mission field is located was especially severe. Many applications for help were made as early as the month of November, and appeals increased in number and persistency until the month of September. Mrs. Chute and I spent the month of May, the hottest of this exceptionally hot year, in a native house at Gudval with the roof but a foot above our heads, administering to the wants of the famine-stricken people in that locality. While

there we repaired the house of the out-station, built a stone wall around the lot, and dug and stoned up an excellent well in which was nine feet of water when we left. When we returned to Palmur the starving people accompanied us and here we contrived to supply them with work and food until the harvest came. Hundreds were thus saved who otherwise must have perished.

We have endeavored to improve the opportunities thus furnished in preaching the Gospel and impressing upon the minds of the people the need of salvation. Much of the time our church building, though large, was packed from wall to wall, aisles and all, even to the top of the pulpit steps, by a mass of human beings of various castes (for in their distress but little attention was paid to caste) who listened to the Gospel with much interest. At the same time, another congregation of above seven hundred, unable to find room in the church, gathered in the shade of a large mango tree in the compound and there heard the word of God. A third congregation filled the school-house. They assembled in this way three times during the day and thus the three assemblies had nine sermons preached to them each Sunday. We held a service for the English-speaking people each Sunday evening. In the month of August, cholera, which nearly always accompanies famine, attacked our famine camp and took off a number of the people. But we were thankful that none of our Christians or their children died of the disease. On the first of September I myself suffered an attack of it which almost proved fatal and from the after affects of which it required nearly two months to recover sufficiently to again attend to my usual mission work.

Preaching in-doors and out.

The preachers have done good work in their stations and in touring in different parts of the field. Owing to the possibility that some might be tempted to profess Christianity during this famine year because of the loaves and fishes, we received no applicants for baptism until about the middle of the month of November. Since that time we have baptized a number of converts. There are many others in distant villages in the district who are ready to receive the ordinance as soon as we have an opportunity to visit them.

Baptism postponed.

In the month of March two of our preachers, Samson Rungrah and B. Ambrose, were ordained to the work of the Christian ministry. They are excellent men, well-grounded in the word of truth. Samson Rungrah still retains his position as pastor of the Palmur church. He is also head teacher in the boarding school. The church pays his full salary of Rs. 20 (Nizam's currency) per month, besides all other necessary expenses of the church. The church is in a prosperous condition. The Christians are developing in the Christian graces and have lived in peace and harmony with others during the year. The preaching services, the weekly prayer meetings, and the Sunday-school have been attended by unusually large numbers and much interest has been manifested. The B.Y.P.U. have met regularly each week throughout the year.

Spiritual progress.

No part of our mission work has been more encouraging than the school work, not only because of the increased numbers in attendance, but also because of the progress made by the pupils. I have been surprised to hear small children read, recite the multiplication table, and repeat Christian hymns, the Lord's Prayer, a number of the parables of the New Testament, and the ten commandments, and answer questions from the Old and New Testaments.

School work.

One little blind girl who had been in the habit of attending school could recite and answer questions quite as well as any. A number of the children have been converted and the conversion of many of the adults in their families may be traced directly or indirectly to

their influence. Many other villages are asking for schools, but we have not the teachers with which to supply them. During the year we have sent eight pupils to institutions for higher training. We have now fifteen pupils who are prosecuting their studies in advanced schools.

Medical work.

Miss Graham has prosecuted the medical work with vigor and much success. Her work has been a great help to us in rendering the people friendly and accessible. It has also furnished many excellent opportunities for presenting the claims of the Gospel; thousands of treatments have been made and many have expressed their gratitude for relief.

A much needed and commodious hospital erected by famine labor is now approaching completion. It is a substantial building of stone and brick, and will be a great convenience to the medical work and we trust a blessing to the afflicted for many years to come.

NALGONDA — 1890

Rev. A. Friesen, Mrs. Friesen, Rev. A. J. Hübert, Mrs. Hübert, Rev. H. Unruh, Mrs. Unruh, Mrs. Lorena M. Breed, M.D. (in America), Miss E. F. Edgerton.

Churches, 4; members, 1,037; added by baptism, 115.

Report of Mr. Friesen:

It is with special gratitude to our Heavenly Father that I am reviewing the past year; for through his loving kindness Mrs. Friesen and I have had the great privilege of returning to our work (in October, 1899). Not only this, he has also manifested his blessed presence in all the branches of our mission work.

"Teaching them to observe."

Our greatest attention, after returning, was called to our churches. Through the great famine burden, which rested on the shoulders of the insufficient force at Nalgonda during our absence, the work among the Christians of the district had been painfully neglected. Thus the most important duty of ours last year was, obedience to the *second* part of our Master's great commission, viz.: "Teaching them to observe all things, whatever I have commanded you." To this end special meetings were arranged for the deepening of the spiritual life, first of ourselves and our Indian workers, and secondly of our Christians. The annual Nalgonda convention in March, which lasted for four days, was a season of great blessing, and especially helpful. More than 700 persons, including the children, were gathered in our compound, and 420 members gathered with us around the Lord's table.

The churches.

Of the four churches which so far have been organized in this field, the Nalgonda church has enjoyed entire self-government, and has paid its own way without drawing on the Missionary Union.

The meetings in the mission compound have been as usual. Every day, morning worship with the people that were able to come; Wednesday night, prayer meeting; Saturday afternoon, children's service, and Sunday morning, Sunday-school and divine service; in the afternoon, Women's Bible class and evening praise meeting.

The plan, laid out about five years ago, to lead the three churches in the district to self-support, has been upset by the three years of scarcity and suffering. But praise God, our courage has not been upset, for we believe in *God Almighty*, who will surely, for his glory's sake, lead his people on to grow into a full manhood in Christ.

The touring work has been very helpful, and has been a real pleasure to me. I was

Touring. received everywhere by our Christians with a hearty welcome on my first tour. Though the pastoral work occupied the greatest part of my time, there was also time for evangelistic work, and in this rare opportunities were met with. There is no doubt the time of scarcity and pestilence (cholera was everywhere, and was very bad) has prepared the hearts of the people for the precious gospel. I have never preached "the truth as it is in Jesus" to more attentive crowds than last year.

Besides the regular mission work a good deal of care and time was devoted to help the poor and suffering. Building of much needed outhouses, sinking of wells, burning of bricks, and other works were arranged for those that were able to work. The old, cripples and sick ones received grain or money, as it seemed best. Miss Edgerton and Pastor Muttiah have rendered very valuable service in this trying work of famine-relief. It may not be out of place to mention right here that in some parts of our district we are short of rain by one-fifth of the average amount, and this, with a year of great scarcity just passed, keeps the prices for food rather high. The coming hot season may bring a good deal of suffering upon many of our people.

Famine works.

The medical mission was sadly interrupted by Dr. Breed's breaking down and ultimately leaving Nalgonda. Two native nurses did what little they could up to October, when the Lord sent to us Mrs. K. Christie, a medical lady, who has graduated from the medical college, Madras, and who has had quite a number of years of practice. Now this branch of mission work is reviving, and we will be able to "hold the fort" until Dr. Breed's return. For the returning of Dr. Breed we are anxiously waiting and earnestly praying.

Dr. Breed's illness.

In October I gave over charge of a portion of the large Nalgonda mission field with headquarters at Sooriapett, to Mr. A. J. Hübert. By the recommendation of the Mennonite Brethren churches of Russia, Brother and Sister Hübert were appointed by the Missionary Union and designated to Sooriapett,[1] and before the year closed I again divided the field with Mr. H. Unruh, who also, by the recommendation of the Mennonite Brethren churches of Russia, was appointed by the Union and designated to Nalgonda. Brother Unruh was, from the beginning, filled with the desire to work in that portion of the large Nalgonda mission field, which is a connecting link between Secunderabad, Hanamakonda, and Nalgonda. This division of the field has been done with prayer and in harmony with the desire of the missionaries of those respective fields. With the permission of the Missionary Union Mr. Unruh will (D.V.) settle at Bhonigir.

Dividing spheres of labor.

It may seem strange to some that the missionaries representing the Mennonite Brethren churches of Russia should work together in one part of the A. B. Telugu mission. For the following reasons it seems to be the Lord's plan:

1. The part of Hyderabad Deccan (Nizam's Dominions), in which the Missionary Union is working is one of the most needy mission fields of India. Up to the present time Nalgonda has been the only mission station in an area of about six thousand square miles, and among more than half a million people. Now as the Missionary Union could not possibly supply this need without weakening the work in the Madras presidency, the Lord of the Harvest is using the Mennonite Brethren under the auspicies of the Missionary Union to supply this need.

2. Considering that the Mennonite Brethren church of Russia have not and never had any direct connection with the Missionary Union; and considering that they, not knowing

[1] The statistical returns will, for the year 1900, appear under "Nalgonda."

English, have had no knowledge of the history and tradition of this union — it seemed best to concentrate the interest in the missions of the Mennonite Brethren church by using their *men* and *means* in a certain field. This is the only way (at least for the present) to keep up and deepen the missionary spirit of these people. It is a great joy to see how the interest in mission work is increasing among the churches, as they more and more realize that the Lord has laid upon them this work, and that unless they send the saving gospel to these people they have to perish. Not only that the Mennonite Brethren church of Russia are bearing the greatest part of the financial burden of the general mission work in the Nalgonda district, they have also contributed very liberally to our famine relief work. In fact, they have supplied us so well that we had to turn neither to the Missionary Union nor to the "Christian Herald" for assistance. I also gratefully acknowledge here the kind assistance of some of the Baptist churches in Germany, who sent their money through Rev. Ph. Bickel, D.D.

The "rush" in America proved to be too much for my nervous system, but by the kind permission of our committee I had a very profitable rest last hot season, and am now, thank God, as well and strong as ever. Mrs. Friesen, also, was not very strong when we returned, and during the hot season was seriously ill, but nobody has more pleasure than I in stating that she is a good deal better.

We rejoice in a good lookout for another term of service in our Master's work in India.

Report of Mr. Hübert:

Nearly up to the end of this year Nalgonda was our home.

In the month of April we all went to the hills, where we resided for six months. This did us much good; although we had not much time for rest, the change of climate was profitable to us.

Visit to Coonoor.

Immediately after our arrival at Coonoor, we began to study and kept on with it till we left the place.

I am very glad and thankful for the good opportunity I had there to study Telugu.

About the mission work I have nothing in particular to report, as Mr. Friesen will report about the work at Nalgonda.

Beside the visits that Mr. Friesen and I have made several times to Sooriapett on account of the land for the new station, I in company with my family have made two long trips in our new mission field.

In the new field.

Thousands of people have heard the sweet Gospel, and now our prayer is that the King of kings may bless the seed sown in his name for his glory.

Wherever we went we found good opportunities of helping the sick and suffering ones. People hearing of our having medicine with us came often in crowds, even before we had pitched our tent. The name Nalgonda is known, and many of the people also know that there is a mission doctor, and as our dear Dr. Breed had the full confidence of the people around, they would come and require help for sicknesses that no man can cure.

Mrs. Hübert found much joy in helping the suffering ones, and the Lord blessed the medicine to their good; but she found soon that she had not enough of medical knowledge.

During the year thirty-three persons were baptized by me. May God help them to be shining lights to the people amongst whom they live!

In the traveller's bungalow.

Although we have done our best in order to obtain land for the new station, yet up to this time we have not succeeded. We are at present living in the traveller's bungalow at Sooriapett, hoping that we will soon be able to begin with

our own. We have already collected considerable material for the good work of the mission house.

We are praying that the Lord may pour showers of blessings upon the people who are in darkness.

Report of Mr. Unruh:

The year 1900, our first one in India, was for us a year of joy and blessings and a year of profit for our future work in this vast field of Nalgonda, in which God has placed us. Our hearts are filled with praises and gratitude to Him who bestowed all this upon us.

A year of preparation.

We count it a great privilege that we had no definite work to do among the people here our first year in India, but that we could mostly spend our time in studying the language of the people, and we could not have chosen a better place for this purpose than Nalgonda. Mr. Friesen did his best to get a good teacher for us so that we might get a good foundation for the beautiful Telugu language, and I can say now that God has blessed Mr. Friesen's efforts, for we have had always good teachers.

At Coonoor.

As Mr. Friesen and other experienced missionaries advised us to go to the hills for the hot and rainy time to study there the language, we followed this advice and went for seven months to Coonoor, and we believe that we have done well in doing so. As we had a good teacher there, so we had a good opportunity to study the language and God helped and blessed us richly in our work.

Our dwelling in the hills was not only of great profit in studying the language, but also in meeting so many experienced and devoted missionaries there. It did us much good to hear how they were relating their experiences in the work and how they gave their opinions on the different branches of mission work.

We find it especially very useful to work in connection with Mr. and Mrs. Friesen after our return from the hills.

Fellow-laborers.

Whilst Mrs. Unruh is trying to learn from Mrs. Friesen how to care for the weak ones and how to lead the mission work in the compound during the absence of Mr. Friesen, I am touring with Mr. Friesen around in the field and I intend to proceed with this till the hot season. I believe that it is a good plan when a Missionary Society gives no definite work to a young missionary in the first or first two years, but lets him learn during that time in the school of an experienced missionary.

KANIGIRI — 1892

Rev. Geo. H. Brock and Mrs. Brock (in America), Rev. J. A. Curtis, Mrs. Curtis.

Churches, 8; members, 3,510; added by baptism, 35.

Report of Mr. Brock:

Early in the year ill-health necessitated my leaving for America, and so the field has been under the direction of the Rev. J. A. Curtis. Before leaving, however, some touring was done, in which we saw that the spirit of God is abroad among the people. The Christians received us gladly and we were astonished at the reception the heathen gave us, arranging meetings in the evenings after the day's work was over, and listening as long as we desired to speak.

The famine.

During the year famine showed its dreaded form, and a great deal of the time of Mr. and Mrs. Curtis has been taken up in helping the poor famine-stricken people. More than one thousand persons were kept at work for some time. The funds sent by

American Christians enabled us to provide work. The amount sent by the "Christian Herald" was most acceptable. As an outcome of the famine, an orphanage has been established with thirty-five children who had been left destitute.

This providing of work for the distressed people is no light task, and it turns the missionary into an overseer or director of public work. Some hundreds of thousands of bricks were made and burned with great quantities of lime, and walls were built around the mission property. A road was made which was much needed. The real work of our mission suffers during such a time, but it probably only appears to suffer, for in reality the heathen are always impressed with the liberality of American Christians when famine strikes India. We fret and worry at making bricks and mortar, and roads, and walls, but we go ahead, and God blesses in ways we know not of.

Work provided.

As I was leaving Kanigiri hundreds of Christians came to say farewell, some walking as much as thirty miles. The moment of departure came, and then the senior preacher, K. Peddiah, took my hands in his and bending his head the dear old veteran wept, and the tears trickled down over my hands. We all wept together. Then he said on behalf of the Telugus, "When you reach America tell the American Baptists we are so glad that they sent the Gospel of Jesus to us." No happier message could be brought to any people. He also added: "But ask them when they are going to send missionaries to the vacant stations;" and I bring their question to you.

An affecting parting.

KAVALI — 1893

Rev. E. Bullard, Mrs. Bullard.

Churches, 1; members, 322; added by baptism, 97.

Report of Mr. Bullard:

Another year has passed and with all that has been lacking in us as workers, and in the work around us, there has nevertheless been much for which we give thanks. Personally the year has been one bearing, and trial of faith and patience, but we hope that because of it we shall be the stronger for faithful service hereafter.

A year of trial.

Around us poverty and wickedness have been rampant, and as with the rest of our mission stations, more or less of famine has been felt throughout the year. We have to acknowledge with much gratitude the receipt of Rs. 2,000, during the year, for famine relief. In addition to this sum, received through the Missionary Union, some help has come to us through the "Christian Herald," for famine orphans and destitute children, also fifty bags of American corn from the same source, all of which has been distributed to the best advantage possible. The number of our workers has been very limited, but such as are with us have done good work, and the blessing of God has been upon their work, as may be seen from the statistics given herewith. One hundred have been received during the year, ninety-seven of whom were received by baptism.

Spiritual blessing.

In this connection it gives us great joy to note that on the last Sabbath of the year our dear daughter was baptized, not indeed in India, but in America, a few months after she had been left in school by her mother. Mrs. Bullard returned to Kavali in November, bringing with her a niece from Canada, Miss M. M. Ritchie, who is devoting her energies to the acquisition of the language with a view to working among this people in any way possible for their spiritual good.[1] The welcome given by the natives to

Good tidings.

[1] Miss Ritchie died suddenly, a few weeks since.

Mrs. Bullard and Miss Ritchie, on their arrival, was the most hearty and enthusiastic of any I have ever witnessed.

A new school.

The school which has been established here through the "Christian Herald" famine fund promises to become, under their care, one of the most useful and successful agencies we have for reaching the people of all classes, and doing them good. Much valuable help was also rendered in this work and in the work generally during Mrs. Bullard's absence, by my sister, Mrs. Bustard, of Ootacamund.

KANDUKUR — 1893

Rev. Wheeler Boggess and Mrs. Boggess (in America).

Churches, 2; members, 545; added by baptism, 10.

Report of Mr. Ferguson:

An unoccupied station.

Another year has passed without a resident missionary at Kandukur. It cannot reasonably be expected that the work would make so marked progress under occasional supervision as it would were one able to give his undivided time and attention to it. Nevertheless a little progress can be reported. And for this I am glad. I had hoped that ere this Mr. Boggess would be back from America to resume carrying out the plans he inaugurated prior to taking his furlough. Since the Executive Committee has twice expressed itself that the Kandukur plans be given the fullest possible trial, it seems to me no more than right to ask that Mr. Boggess be returned at a date as early as possible.

Interest among Sudras.

In February and March, accompanied by Mrs. Ferguson, I made a tour of the entire field, visiting nearly every village in which Christians live and many where there are none. We were received with many tokens of favor, especially by the Sudras, among whom there seems to be an unusual interest in listening to the Gospel. We received several invitations to come to places and hold meetings — invitations which we could not accept in many cases because of the limited time at our disposal. Everywhere we went on the entire field the Sudras were most cordial, allowing us water from their wells, inviting us to their homes, and presenting us with gifts. I much regret that my other duties have prevented me from making a second tour. However, I plan to be among the people again soon.

Relief work.

In common with many other portions of the Telugu country, Kandukur has shared in the scarcity of food and water consequent on the failure of the monsoon last year. I have aided the Christians in deepening twenty-five wells, and have had men out directing the villagers in cleaning their premises and repairing their houses, paying all who worked at the usual famine rates established by government. A good deal of gratuitous help has been given for seed grains and the relief of the old and infirm.

Ten persons have been baptized during the year. Fully one hundred and fifty others have asked to be received; but I have held them off till all famine relief measures are over and a crop is harvested. One school, supported by the people, has been maintained during the year.

ATMAKUR — 1893

Churches, 1; members, 66; added by baptism, 4.

Report of Mr. Ferguson:

Not much is to be added to the report of last year in regard to this field. The conditions which Mr. Hankins then set forth have prevailed substantially without change during

the year. Mr. Hankins has continued in charge of the English work in Madras, and this has left Atmakur without a resident missionary and without missionary touring among the people. The field was under the care of Mr. Hankins till October 1, and was visited by him from time to time, prior to that date, for the purpose of meeting the preachers and Christians at the *nelasary* (monthly meeting), inquiring into the work of the preachers, and encouraging all to steadfastness in the faith. Deeming it impracticable to care for the work longer from so great a distance, Mr. Hankins gave the field into the care of the missionary at Nellore. Since assuming charge of the field I have made three visits to Atmakur looking after the interests of the work. At this writing plans are made and in process of execution for a complete tour of the field. The preachers have uniformly reported a good interest among the people; there are several reports of conversions and many invitations to visit villages during the coming tour. The work at Atmakur is young, so far as size at least is concerned. It is a pity that for so long a time it has had to be without the supervision of a missionary on the field; and that too at a period when visible fruitage was beginning to appear. The work will have as much attention as that of any other field under my care, but this is far from saying that it will have the attention it needs.

Station unoccupied.

A serious drawback.

PODILI — 1894

Rev. A. C. Fuller (in America), Rev. W. T. Elmore, Mrs. Elmore.

Churches, 2; members, 5,092; added by baptism, .

Dr. Clough, who has cared for this work through the year, writes:

In my last report I gave some account of the work at Podili and the workers. I then described them as a hard-working company of brethren who, in the absence of their missionary, were doing the best they knew to acquit themselves like men; but they have had during the year many obstacles to encounter. The failure of the crop of which, in my last report I spoke as anticipated, was fully realized, and the Podili Taluq has been in the condition of semi-famine the whole year. But for the timely aid rendered by the mission and by the "Christian Herald" Relief Committee and Hon. R. O. Fuller, much sadder records would now have to be written. The money which came for relief was distributed to those in need, and the four hundred bags of American corn, allotted to us by the "Christian Herald" Famine Relief Committee, was distributed by Mr. Baker and myself, assisted by a number of trustworthy native assistants. Hence the money for relief went just where it was needed. Besides the relief money and the "Christian Herald" fund and the aid sent by Hon. R. O. Fuller and others, we issued seed grain to six hundred and seventy small farmers. The seed grain was given just at the time when they needed to sow their fields, and was a great boon.

The famine.

The same three brethren who lived together with their families in the mission compound when Mr. Fuller went to America have continued their work there. One of these is the supervisor of the village schools, and one is responsible for the compound and is the preacher in it, and the other is the teacher of the primary school, the children coming from the hamlets of Podili. They have done very efficient work.

Native workers in compound.

On account of the severity of the famine some schools were abandoned for a time, but they have all been reorganized and are doing now fairly satisfactory work. There are about 62 schools taught by 94 teachers.

Schools.

The preachers are in the same places where they have been for some years and are doing

their work in the same humble but faithful way. There are 2 ordained, 11 unordained, and 21 lay preachers.

Preachers.

The 8 Bible women have worked, as in years gone by, and I have reason to believe, have done a very fair work. If they could have had more superintendence (the same way for preachers also) no doubt better results would have been attained.

Bible women.

During the year I held four quarterly meetings, each of which continued from three to five days. But this was not all. All the workers, and, in fact, all the members of the mission, have the same privilege of sending delegations to Ongole and of writing to me, as my own station workers and people have. All know this and make full use of their liberty, and I was enabled to give advice and help whenever needed. During the year 63, upon profession of faith in Jesus, have been baptized, but not until the famine was practically at an end. As intimated in my last year's report, Podili is such a high dry country that it is easily affected by the famine. As the crops were so largely a failure up there this year, many of the able-bodied men and women went away to the Kistna and Godavari delta for work. It is estimated that 1,000 of the Podili mission church have thus gone away. They will, however, most of them return when propitious times come. I was quite willing or even glad that this exodus to the rice fields of the Kistna and Godavari rivers took place. It is so near to their homes that most of them will return again in due time, and in the meantime they will send a good share of their earnings to their homes, no doubt.

Personal relation to Podili.

Migration.

DARSI

(Members, 3,000.)

This field has had no resident missionary. Dr. Clough has given to it such oversight as he was able with his multiplied cares.

SATTANAPALLI — 1894

Mr. W. E. Boggs and Mrs. Boggs, Miss Lillian Bishop.

Churches, 1; members, 1,138; added by baptism, —.

Report of Mr. Boggs:

We, too, here in Sattenapalli have to look back on the year as the darkest that the Sattenapalli mission has seen. We have not, it is true, known famine in the same sense or to the same extent as the people of affected areas in Bombay and the Central Provinces, and even in other parts of our own Telugu mission, but we have known scarcity and a measure of distress which we have no desire to see renewed.

A dark year.

Our taluq is one of the best in the Krishna district, and people are generally well-to-do. The crops that were raised, although vastly inferior to those of ordinary seasons, might, perhaps, have sufficed for local consumption, but the prolonged scarcity elsewhere, calling for the exportation of a large part of the stock of grain, had the effect of raising all prices in this locality to about three times good season rates, and so the majority of the poorer classes had to suffer and to suffer severely. Many who were in comfortable circumstances, with land, and cattle, and good houses, have mortgaged all they had, have lost cattle by starvation or in exchange for food, and in many cases compelled to leave their homes in search of work and food in what they hoped were more favored districts, have returned to find the roofs of houses gone and the mud walls melted away by the monsoon rains. Debts have been contracted that in many cases will be handed down to children to handicap them through a good part of their

Grains deported.

The sad aftermath of famine.

lives, and many will, by thus being brought into the clutches of the merciless Indian money-lender, whose exorbitant rate of compound interest so soon causes principal to double itself, lose all they have inherited or earned.

So far as we are aware no case of death from starvation has occurred. Many were relieved through funds received either from our own Missionary Union famine relief fund, or through help that came from the "Christian Herald" fund, which enabled us to open up work for those who needed it and were able to do it, and also to dole out assistance twice a week to the sick, the lame, the blind and these otherwise incapable. We were able thus to aid people from twenty-one different castes and classes — Mohammedan, Hindu, and Christian. On one occasion we had 795 at work in the station besides numbers of others in neighboring villages.

Relief work.

The rains came in seasonable time and generally we had good crops. People were working with us at famine rates, 1½ annas[1] a day to men, and 1 anna to women. The week following the rains it was impossible to get more than two men and one woman to come and cut our grain, though I paid the men 5 annas and the woman 4. I was reminded of the story recorded in II. Kings 6, 7, when sore famine so quickly gave place to plenty. We are still highly favored. Crops of food grains have all been good, and people have begun to live again. Would that this visitation of Providence in withholding and this revelation of love in bestowing again were understood by the people of the land, and that this one of the many warnings to repent, that He has been sounding through the country, had reached their dull ears, that they might turn to Him "from whom they have deeply revolted."

Crops abundant.

We are fearful that having thus safely passed through this shadow, another perhaps deeper and more gloomy is just ahead. At this season of the year after the monsoon rains are over we ought to find rivers, tanks, and wells full of water. But to-day they are practically as dry, with the exception of a few tanks, as they were before the June rains began. If such scarcity of water exists now what can we expect in a few months more, unless God shall interpose, but suffering from water famine that will surpass all that we have passed through and be much more difficult to relieve from outside sources. Food can be imported, not so water, at least in the quantities that are required in this land.

A water famine apprehended.

Touring was carried on during the early part of the year until it became so hot in tent that we could not continue longer. We were very much encouraged with the kindly reception accorded us everywhere by the Sudras. In all parts of the taluq we met with the greatest kindness and most attentive hearing. In one village we began our meeting at eight in the evening, and after midnight, when we had to send many away, we found several evidently reluctant to leave. The Madigas of that village had invited us to come and had indicated a desire to become Christians, so we continued our meeting for them until after two o'clock, and at their request cut off the heathen lock of hair from the heads of eighteen men. In this village we found some high caste Sudra women who heard us with the most rapt attention, and have shown us in a subsequent visit made to that village that they are still considering our story. We long for a good efficient worker to send to such people. Instances might be repeated of individual Sudras who stand close to the line wanting to step over, but held back by social ties. The relief we were able to render during the hard times brought us into closer relation with a good many caste people, and all through those days we had numbers of them in

Access to Sudra caste.

Near to the Kingdom.

[1] The anna equals about 2 cents.

regular attendance on our Sunday worship, both in our general services and our women's meetings. The seed has been sown among them and we still watch and hope for fruit in His own time.

No baptisms have taken place. We are, however, looking forward to receiving some at an early date, who have been under instruction and, we believe, under the influence of the Spirit.

Our progress toward self-support has been sadly impeded by the hard times we have been experiencing, but self-support must be realized in time, no matter what temporary hindrances we meet. There are indications on the field that the people will come to it when they realize that other props are cut away. In one village where we have a number of adherents, although as yet no communicants, the Madiga community requested me several times to send them a teacher. I told them that financially I was in no position to do this and that I wanted them to attend to that matter themselves. So they have called a trained teacher and are supporting him with no assistance whatever from the missionary. Our people are able, and will, I feel sure, be willing to help themselves when they can be made to understand fully that these burdens are theirs and that no one else will carry them.

Self-support delayed.

Our hearts have been cheered by the arrival, during November, of our long-wished-for co-worker. Miss Bishop has come to us for work among the women, and she has a field before her worthy of her best efforts. Large numbers of intelligent and interested women are waiting for her Telugu tongue to be unloosed.

A co-worker.

The year has been one full of reason for thanksgiving for constant good health on the part of ourselves and our children. Our Christian community too, has been wonderfully preserved from the ravages of cholera, which has been claiming many victims in the taluq. Only three or four of our people have been taken away by this dreaded disease.

OOTOCAMUND — 1895

Rev. John McLaurin, D.D., Mrs. McLaurin, Miss Sarah R. Bustard, Mrs. Ellen B. Bustard.

Churches, 1; members, 45; added by baptism, —.

No report has been received from this field.

The death of Mrs. Pearce is greatly mourned. The school for missionaries' children in which she has been so deeply interested has cared for a larger number of pupils than in any former year.

Dr. McLaurin writes hopefully of conditions in the church.

MARKAPUR — 1895

Rev. C. R. Marsh and Mrs. Marsh (in America).

Churches, 4; members, 4,060; added by baptism, 2.

No report has been received from this field. Mr. Marsh is just now reaching this country for needed rest. Mr. Newcomb with the aid of Mr. Huizinga will give oversight to the field in his absence. The year has been one of arduous labor.

GURZALLA — 1896

Rev. J. Dussman and Mrs. Dussman (in America.)

Churches, 2; members, 1,737; added by baptism, 150.

Mr. Dussman left his field early in February. Mr. Kurtz will give to it such oversight as his cares will permit.

Report of Mr. Dussman:

The year under review closes eight years of our work in India and five years' service in this station. It was a very eventful one, and in some respects most prosperous of all years for the spiritual welfare of our churches.

Famine contracts taken.

In common with others we suffered severely by famine, and opening relief work as early as March we had people at work until October, the number at times being as high as five hundred. It was my privilege to take two contracts, one of repairing a road, the other of repairing a tank. The two yielded 1,800 rupees, and nearly all the work was work which any laborer could do.

Improvements in compound.

Through the noble gifts of our churches at home and the "Christian Herald" fund I was enabled to make extensive improvements in the compound which was necessary, but up to this time lack of means prevented of doing it. Had it not been for these gifts I believe many would have died of starvation. This the people recognize and are very grateful for all that was done for them.

Christian love magnified.

The influence upon the community cannot be estimated; suffice it to say that many asked the reason for all the care we have taken with the poor and why we give work to sustain the needy. I lost no time in telling them of God's love that prompted our people to help suffering humanity. Many have received a different idea of Christianity, and it seems as if a new future is before us.

Extensive touring.

The spiritual part of our work has not been neglected. While the people from all parts of the field were here we had good opportunities to meet them all in the house of God. During the first four months we were on tour as much as possible, and as soon as we could leave the station in October we went out again making total of one hundred and two days visiting all our Christian villages twice and some three times. The heathen were not neglected, but I made it a special object to make known to them God's love. We have our Christians living in fifty-seven villages which are spread over an area of one thousand miles, which means extensive travelling to reach them all.

Caste people baptized.

During the year I had the privilege of baptizing one hundred and fifty, among them being thirteen caste people from three different villages and from different castes. In several other villages caste people are inquiring about the way of eternal life, and it is our prayer that they may come to the true light. We have prayed and labored for them ever since we came to this field, and now it seems that the light is breaking upon them. May it please the Great Shepherd of souls to call many to his service!

Two churches.

Our Christians are organized in two churches with a membership of 1,887, and are cared for by eight preachers who again are assisted by thirteen teachers and two lay helpers. The latter two do not receive any mission money. All of them have done faithful work and conducted themselves throughout the year with great patience and self-denial.

The Gurzalla church has kept its pastor, who has endeared himself to all and led his

people in the way of eternal life. The most encouraging fact about this church is that the women have come to the front, and some of them go Sunday afternoons to the Sudra women to tell them of the love of Jesus. In church service they take the lead in singing, and even in prayer have advanced much farther than some of the men. Surely this is deeply significant in this land.

A new day for woman.

But the other church has also moved onward. Self-support has ever been held before them. As long as they were in a starving condition, not much could be realized in this line, yet since the harvest has come we have collected sufficient to pay nearly all our workers.

Self-support.

School work has not prospered; children with an empty stomach have not much desire for learning, and so it was that many forsook school and went about seeking where they could beg something to satisfy the craving of hunger. The teachers in nearly all cases have done the work of an evangelist so that their time was not lost.

School work interrupted.

Last April Mrs. Dussman was obliged to leave for home, so that the care of the boarding and caste girls' school fell upon me in addition to my already heavy burden, and I must confess to my great regret that I could not do justice to all the work laid upon me. We are very grateful that we were spared from any sickness, especially from cholera which generally follows famine, and which we had all around us. Surely God's hand has been with us throughout the year, and many times we had reason to say with the psalmist, "Bless the Lord, oh, my soul, and forget not all his benefits."

In labors too abundant.

CHINA

Conditions in China have been considered in our general introduction so that we are glad here simply to leave our missionary brethren to tell their own story of the events of the year. We invite careful attention for these letters, which we are sure will repay reading. Actual contact with the men engaged in mission work in China is the best corrective of mistaken prejudices.

Enlightening letters.

We are confident that a new and better era for work in China is opening. Those best informed predict a great ingathering from this vast harvest-field in the near future. It must be that God has purposes of grace in the permission of such events as those of the late summer-time. Looking for the revelation of a purpose worthy of him, may we be found ready to fulfil his gracious design.

A purpose of grace.

We would call attention to the number making Christian confession during the year. These candidates were received in part before the outbreak of the disturbance; in Suifu and in Yachau, in Western China, notable additions were made in the spring-time to the little churches. But many of those received during the year witnessed their good confession in the summer time, when to human view it seemed that their baptism might be in truth a baptism into death.

A good confession.

Dr. Goddard, of the East China Mission, has completed a five years' task,

the entire Old Testament having now been rendered into the colloquial dialect.

BANGKOK, SIAM — 1833

Rev. H. Adamsen, M.D., Mrs. Adamsen (in America).

Churches, 2; members, 109; added by baptism, 18.

No report has been received from Dr. Adamsen.

Work is prosecuted among Chinese and Peguans. In a letter received near the close of the year, Dr. Adamsen writes:

The work was never more prosperous here. Both day and night-schools are well attended. Several in the night-school think of uniting with the church. We have had some of the princes from the king's palace at our meetings. Thus the Gospel is being spread among the upper classes.

NINGPO — 1843

Rev. J. R. Goddard, D.D., Mrs. Goddard (in America), J. S. Grant, M. D., Mrs. Grant, Miss Helen Corbin, Miss Ella M. Boynton (in America), Miss Anna K. Goddard (in America), Miss Helen Elgie.

Churches, 7; members, 439; added by baptism, 33.

The work has continued with very slight interruption, although conditions in the surrounding district have been much disturbed, an attack being made upon the chapel at one of the out-stations. Mrs. and Miss Goddard and Miss Corbin returned to America, Miss Corbin returning to China a few weeks since.

Report of Dr. Goddard:

The year began with every prospect of successful work, and for some months everything moved on in the usual lines with much to encourage us. But in June came reports of the troubles at the North, which were soon followed by disturbing rumors, and a very excited and uneasy state of feeling among the people, and for a time all work among the heathen was practically at an end. The native Christians were openly and constantly threatened by their heathen neighbors, and the situation was extremely critical. Though we were not aware of it at the time, the order of the Empress Dowager for the extermination of all foreigners was sent to the general in command of the troops at Chin-hai, but before preparations to execute it were completed the order was countermanded. To their credit, be it said, that the officials of this city, particularly the prefect and city magistrate, were exceedingly vigilant and prompt to put down every attempt at disturbance, and to their care and vigor we owe it, under God, that no serious disturbance broke out here. The conditions were ripe, and a little indecision or weakness on their part would almost certainly have been followed by trouble. But they acted with an energy and watchfulness very unusual for Chinese officials.

Disquieting rumors.

Resolute officials.

Both Mrs. Goddard and our daughter suffered so much in health during the first part of the year that a change for the summer became imperative. They went to Japan, but failing to find the needed help there, they started for the homeland in September.

Mrs. and Miss Goddard.

Near the end of July I was called to Shanghai by telegram to confer with the other members of the missions about the return home of Messrs. Holmes and Bousfield and their families, after their escape from the mob at Kinhwa, and also to make provisions for the missionaries who were coming down from Western and Central China. In deference to the wishes of our consul, and the urgent advice of the other members of the mission, I remained in Shanghai till the end of August. My teacher came to me, and I carried on the work I was doing on the Old Testament in the Ningpo colloquial without interruption. Returning to Ningpo September 1 I have been here ever since with occasional visits to some of the out-stations, making my translation work my chief duty, but also looking after the schools, carrying on services in the street chapel and on Sundays, and looking after the preachers at the out-stations.

In Shanghai.

I am thankful to say that the preachers and the native Christians generally have stood the trials of the past year nobly. The preachers have stood at their posts bravely, and among the native Christians there has been little, if any, drawing off. During the months of trial I baptized four converts, and others were desirous of receiving the ordinance, but it was thought best for them to wait.

Steadfast in trial.

The effect upon our boarding school has been disastrous. The first half of the year with eighteen or nineteen pupils, we are just able to pay expenses. Since the summer the number of pupils in attendance has ranged from eight to twelve, none of them being the best paying pupils, in consequence of which the school accounts show a serious deficit.

The school.

But though our work has been disturbed, and our hearts are sore over the tragedies which have been wrought elsewhere, no thought of discouragement is in our minds, no word of retreat is on our lips. How these difficulties will be settled it may not be wise to prophesy, but we believe that God is directing it all, and that he will make even this outburst of wrath to praise him. We need to rally all our forces for a fresh attack, assured that the millions of China are a part of the inheritance he has given his son, and that they are soon to become his possession. I hope the churches of America will realize their share of responsibility in this work.

Undismayed.

Report of Dr. Grant:

"Bless the Lord, O my soul, and all that is within me, bless his holy name.

"Bless the Lord, O my soul, and forget not all his benefits."

In glancing back over the past year I am constrained to render thanks to God for his protecting care and the peace he gave us, when affairs in Ningpo looked the darkest, for the greater faith in some of his promises through an actual testing of them during the past sad days, when so many of his children were permitted to die the martyr's death.

During the early months of the year the greater part of our time was spent in the country. The plan of taking several workers and working from village to village was followed. Mrs. Grant and two or three native women accompanied us to most of the villages that could be reached with the boat. Many portions of Scripture were sold or given away and the Word was preached.

Early months.

During the latter part of the year the stations have been regularly visited, but on account of the critical state of affairs the work has been restricted to preaching in our chapels, visiting the members in their homes, and speaking quietly with all who came near us. Learning to read, the study of the Bible, the committing of verses to memory, and self-help are some of the points upon which special stress has been laid.

Touring continued.

I am trying to make our members realize that all they have belongs to Christ, and that one-tenth of their income at least should be given to his work.

Si-u was the only one of our stations from which the preacher and his family were forced to flee; in all the other sections the families were prepared to flee at short notice, but God graciously spared them. At Si-u the lives of the preacher's family were threatened.

An escaping family.

One afternoon about one hundred of the roughs of the town gathered round the house and began firing stones and shouting, "Kill them; kill them." Through the restraining power of God, however, the crowd left without doing any serious injury, saying they were coming back again. During the night the family by the help of a friendly boatman and some of the good neighbors got away and came to Ningpo.

They reached our house Sunday noon as we were taking dinner. How our hearts went out to them, and how gladly we would have borne this painful trial for them!

Many things which these could not carry with them were taken in charge of a friendly neighbor. On the following day the mob returned, broke into the chapel and took away everything movable even to the church bell, which was more than one man could well carry.

Spoiling a chapel.

The pawnbrokers refused to buy these spoils from the chapel; this, together with the advice of some who were friendly to us, made the leaders of the mob begin to suspect that after all the foreigners might not all be done away with at this time, and that a day of reckoning might come. By the end of the week all that had been taken was brought back, though in a somewhat damaged condition. In the removal of the bell considerable damage was done to the house, but Dr. Goddard and I thought best not to push the matter against the disturbers. The preacher's family went back to Si-u nearly four months ago, and work is now going on there as usual.

Spoils restored.

At *Kong-kio* and *Siao-Wing-Miad* there is little to report. Faithful work has been done without much apparent result; yet we know it is not in vain in the Lord.

At *Dong-ao* all our members were forced to flee, though all of them remained faithful. The chapel, a rented one, was taken back by the landlord, who publicly took down our sign. He has since told us that he did that in order to save the house from being torn down by the excited people. He has again turned it over to us, the members have returned, and the place is being visited by a preacher every two weeks as formerly.

A prudent landlord.

At *Nying-Kong-Gyiao* the members are trying to build a chapel to replace one destroyed by flood two years ago. Some are giving nobly, while of others the reverse of this is true. A case has come to my notice of one who already, like the widow of the New Testament story, was giving out of his *want*, but who was anxious to do more towards building the church. He works away from home, and he felt that he ought not to send less than usual home to his mother and his wife and child. So he decided to do with a still poorer kind of o-vain (a name given to the vegetables, meat, fish, etc., they eat with the rice), he found also a way to get his barbering done at a lower rate than before. The amount saved by these devices he gladly gave to the church. If my readers could see this man's face, they would certainly say he was a happy man.

Giving out of want.

Miss Corbin did effective hand-to-hand work in the early part of the year by visiting the houses of many of the Christians, instructing their wives and children in Christian truth, and teaching them to read.

Miss Corbin.

Two new stations *Keh-Tseng* and *Lih-dzo* were opened in the early part of the

year. We have been able to hold Keh-Tseng, but Lih-dzo, in which we had a tedious time in renting a place, and upon which we spent some money in making repairs, is apparently lost to us. Lih-dzô is a busy little town on the canal route to three of our stations, hence we were able to visit it whenever we went to any of those stations. God grant that the seeming present defeat in that place may be turned to victory!

"We are perplexed, but not in despair."

Medical work.

The hospital has not been opened during the year; I thought it was more than I could do to carry this on and at the same time do the country work with fidelity to both. Thousands of out-patients, however, have been attended to as in former years, and many sick, both in the city and country, cured or relieved.

Success assured.

On the whole, fewer have been baptized at my stations than the year before. This is not surprising when one thinks of the state of the country. We expect "showers of blessings" soon. We are holding ourselves in readiness to "enlarge the place of our tent, lengthen our cords and strengthen our stakes;" for He has promised that we "shall break forth on the right hand and on the left."

SHAO-HING — 1869

Rev. H. Jenkins, Mrs. Jenkins, Rev. C. E. Bousfield, Mrs. Bousfield.

Pupils, 26; churches, 2; members, 48; added by baptism, —.

Mr. and Mrs. Bousfield were visiting Mr. and Mrs. Holmes at Kinhwa when an assault was made on the mission-house at that place. After the trying experience of the party in reaching Shanghai, Mr. and Mrs. Bousfield returned to America for recuperation. Early in the present spring they returned to China, together with Dr. and Mrs. Jenkins, who have been in America throughout the year. Shao-hing is reported in a condition permitting full resumption of work.

Report of Mr. Bousfield:

A noble record.

The year 1900 has been indeed an eventful one for our work in Shao-hing. It began in peace and with every token of a time of quiet progress and blessing for our work, and of ingathering for our churches. In February a new church was organized at Ko-gyiao. This was followed by a school at the same place, for such was the activity of the few Christians then, and so great their liberality, that they undertook to rent a larger house for a chapel, and to provide a smaller one for the school besides making other offerings. Athough they were babes in knowledge, as all recently gathered from heathenism necessarily must be, they were active in telling others what they did know, and what the Lord had done for them. They had a very flourishing prayer-meeting for inquirers, where all studied the Scriptures together. In May four were added to the church by baptism, and there were others coming forward seeking the way of life. Everywhere else we found the same readiness to hear the Gospel, but not always those who were willing to accept it. Never before had we been listened to with such respect and welcomed with such courtesy. Never before was the Gospel regarded with so much favor, or met with so little opposition. It was getting to be an honorable thing to be a Christian, and the spirit of persecution was practically confined to a man's own relations and friends. Then the

storm broke. European aggression, grasping, greed, and injustice had made all those who thought seriously ask again and again what the end was to be. Many a time has that question been put to me by men in deep anxiety for their country. At last China, stung to the quick by indignities heaped upon her by the nations of Europe, and goaded beyond endurance, rose, and in a few weeks everything was changed. The Christians were in danger of their lives. Again and again they were threatened. Days were set upon which all were to die. Yet they held fast to their faith. Sabbath by Sabboth they met for worship. Some who had been inquirers were not seen again, but God's own people stood firm and waited upon him; none denied their faith. It pleased him in infinite wisdom and love to spare all, and none of our people were called to lay down their lives for Christ. Now the clouds are breaking and the storm is passing away. We have received many letters begging us to return at once, The Chinese magistrates also are asking us to come back. They have kept our homes safe, and the chapels safe, and the Christians safe. With glad hearts we go back to our work again. If the storm has done nothing else, it has proved to the world that the Christians of China are as worthy of the name as martyrs of old; that China wants the Gospel though she does not want to be robbed and plundered by Europe; that her government, in spite of all that has been said against it, values the work of missionaries high enough to offer them protection unasked. With a new confidence and a brighter hope we look to the Lord, who now sends us back to move the hearts of his people to sustain the work and send for many new laborers, and above all to uphold us, their representatives, by their prayers, knowing assuredly that labor in China will indeed be not in vain in the Lord. In our absence the work has not ceased, but has gone on, and we hope to find it larger on our return than it wa swhen we left it last summer.

The storm breaks.

"Steadfast, unmovable."

What the year has proved.

KINHWA — 1883

Rev. T. D. Holmes and Mrs. Holmes (in America), Miss Clara E. Righter (in America), Miss L. Minniss (in America), Miss Stella Relyea (in America).

Churches, 3; members, 119; added by baptism, 13.

As the letter of Mr. Holmes records, assault was made on the mission house in July, the missionary party narrowly escaping death. Through the goodness of God, they reached a place of safety under protection of the local official; and, under an escort furnished by him, they arrived safely at Shanghai after a six days' journey. A little later, following medical advice, the missionaries of this station returned to America.

Word has just reached us of a visit made by Dr. Goddard and Dr. Grant to Kinhwa by request of the local magistrate. Officials and people were most friendly. The native disciples have remained true, services having been maintained by them in the absence of the missionaries. The magistrate, as in his view an act of justice, made restitution for the property losses incurred in the riot.

Report of Mr. Holmes:

The past year opened with as great promise as any year since we have been connected with the work. But before July the storm that had long been gathering in the north came

southward and soon burst over Kinhwa. The latter half of the year would be a blank in our report but for the cheering letters that have come from our preachers reassuring us of the goodness of God and the steadfastness of the Christians.

Before the outbreak.

In the churches five candidates were about ready for baptism. One had faced the opposition and persecution of her family, choosing suffering with the people of God rather than the comforts of home and with a son to support her. Another, an old man who had heard the Gospel for more than thirty years, at last offered himself for baptism. He had long ago given up idolatry, and believed in the Gospel as the only way of salvation, but could not make up his mind to break away from old associations.

The churches were making good progress also in the line of self-support. They were giving what they could more cheerfully and willingly than ever before.

The Sunday-school work as reorganized with the help of Mrs. Holmes and our associates was putting new life into the churches. It was very cheering to see the children even of heathen parents becoming interested in learning the Scriptures. Some persisted in coming to the school though punished and severely whipped by their parents. Even at the outstations which we could not often visit, the work was bearing good fruit. One boy who had been taught about the true God refused to worship ancestors longer. Thereupon his grandfather beat him severely, and asked, "Now will you worship your ancestors?" "No, grandfather," said the boy, "I cannot; I have found a better way."

When the trouble connected with the Boxer uprising reached our province, we were spending the summer on the hills, together with Mr. Bousfield and his family. On July 12 we were providentially warned from three different sources that we were in danger of attack. The next day we made all haste to reach Kinhwa where we could have protection from the local officials. That night about seventy rioters, who had already joined in driving the foreigners from the eastern part of the province, reached Kinhwa and placarded the city, seeking to stir up the lawless element to kill us. Believing it unwise to incur great risk, we decided to get a boat and set out for Shanghai. The anti-foreign element, seeing that we were planning to get away, began to crowd about our front gate. By the time our clothing and provisions for the journey were put upon the boat, the mob was so large and violent that it was evident we could not get away safely. The officials had been very kind to us, and had promised help if we needed it. Accordingly we sent for an escort of soldiers to enable us to pass through the mob.

A warning.

A mob gathers.

Meanwhile, as evening was coming on, the mob grew more violent, and tried to break down the gates. Fearing the worst, we took the trouble to the Lord in prayer, and asked him to pity our little ones, and provide a way of escape. Soon the rioters began to throw stones, breaking our windows and forcing us to seek safety in the back part of the compound. As it was evident that our assailants would soon break into the house, we decided to climb over the wall into a neighbor's place. This seemed the only avenue of escape, and though we knew these neighbors were quite anti-foreign, we made the attempt. The Lord opened their hearts to us, so that they helped us to reach an alley without being observed by the mob.

Attack.

A way of escape.

As we passed down the alley, a new danger confronted us. The broad street before us was also filled with the mob. But here again the Lord had provided for our deliverance. At the moment when we needed them most, we met our preacher with the soldiers for whom we had sent. By their help we reached the house of the military official, Major Siao. He and his people treated us very kindly, protecting us from the mob during the long anxious

A noble appeal.

night, lending us money, and sending us in the morning with a large escort of soldiers safely through the mob to our boat. Then began the journey to Shanghai, the escort of twenty-four soldiers accompanying us. After six days and nights of physical suffering and anxiety, we arrived at Shanghai.

In connection with our escape from Kinhwa these three facts deserve emphasis: Through all the trouble the Christians were loyal, and helped us, even at the cost of being stoned by the mob, and losing their property together with us. Again, in contrast with what we hear from many other places, the local officials proved themselves sincere in observing the treaties, and in giving us help and protection. This, though their own lives were threatened by the mob. But above all we would praise and glorify God because his arm was most prominent in our deliverance. We looked to him for help, and he answered us. In some respects our escape seems to us not less than miraculous.

Three notable facts.

Since we left Kinhwa, several letters have reached us from the preachers left in charge of the work. These inform us that notwithstanding threats of mob violence, the churches have been opened every Sunday, and services have been held as usual. Though the chapel at Kinhwa was destroyed the members still gather for worship in another place. The Lord is testing the work in China, and it is enduring the trial, through the overcoming faith which he has given. Of late letters from the field are urging us to return. The lawless element has quieted down and it is quite safe to go back. The officials also are requesting us to return, and offering to make good all our losses.

Faithful disciples.

Invited to return.

Through these experiences the Lord has given us a new view of himself in relation to his work in China. Instead of being discouraged we believe that a new era is opening bright with hope for the evangelization of China; we know that he is faithful who has promised.

HUCHAU — 1888

Rev. J. T. Proctor, Mrs. Proctor, Rev. M. D. Eubank, M.D., Mrs. Eubank.

Churches, 2; members, 77; added by baptism, 6.

Mr. and Mrs. Proctor passed the summer at Shanghai, Dr. Eubank and his family visiting Japan for a time. Both families are again at Huchau. Mr. Proctor made frequent protracted visits to his field while residing at Shanghai.

HANGCHAU — 1899

Rev. W. S. Sweet, Mrs. Sweet.

Churches, 1; members, 16; added by baptism, 3.

Mr. Sweet passed the latter part of the year at Shanghai, where he has served as mission treasurer, sending needed supplies to the native disciples.

Report of Mr. Sweet:

The year has not been wanting in events, even though it has not been bountiful in gathered sheaves.

Preparatory work.

The first months of the year were spent in building and in getting our compound into shape, so that the church work was not pushed as vigorously as we desired. This work, however, was not without results, for our new baptistry was visited. The efforts of Mrs. Sweet and the pastor's wife were particularly successful. Families of wealth were interested, as well as those from the poorer classes, and all seem to have held their interest through the dark days which followed.

Our school, organized in very cramped quarters, prospered beyond our expectation. We had twenty-four boys, who were paying their entire expenses, even to payment for the furniture they used. The good name of the school seems to be reaching far beyond our borders; as the old pastor says applications for the next term are coming in from distant places. We greatly need a building and apparatus to the amount of one thousand five hundred dollars. In two months from now we are to open and the entire floor space afforded for recitation rooms, sleeping rooms, and eating rooms, for the teacher's family and the entire school, are but one hundred thirty-four square feet, equal to about three rooms, twenty-one feet square. We rejoice, however, in the day of small things.

Crowded quarters.

The printing plant has been kept busy throughout the year. The Sunday-school lessons, formerly prepared by Mr. Bousfield, also the prayer topics for the Young People's Union, have fallen to my care, and although the subscriptions have fallen off, each issue has been printed on time. During July the printers remained at their posts, even though they were in imminent expectation of being obliged at any moment to flee for their lives. It has given me pleasure to translate and print the "Three-Fold Secret of the Holy Spirit," by Rev. J. McConcky. This work is now ready for distribution. It was planned to start a Chinese paper this year and also to renew the "Greetings," but all this for the present is held in abeyance, in part because of lack of Chinese type and in part because of the disturbed conditions. During June we were all quietly at work when the imperial edict came over the wires enjoining the destruction of all foreigners. The governor, who resided near us, was favorable to this edict and soon dispatched it to all parts of his province. However, the usual Chinese delay saved our lives and the countermand by the viceroy Sin Kun-Yi, put us in comparative safety. All this development of peril and rescue was entirely unknown to us, testifying wonderfully to the reality of God's hidden hand of protection at times when we little realized his care.

Publication work.

Out of the mouth of the lion.

After our removal to Shanghai, reports of hideous massacres followed one upon another, and as the months passed our hearts vibrated between confidence that we might speedily return to our work and fear that for years we might remain adrift. This condition prevented any permanent work and so turned our attention to study of the language, translation, and work among our American sailor boys. The latter work has been a great joy and, we praise God, has resulted in the conversion of quite a number. It has been a blessed experience to see our own boys in blue freed from the power of sin here in this open mouth of hell.

In Shanghai.

American sailors converted.

Among the good things of our stay in Shanghai was the spiritual blessing attending the ministry of Rev. Barclay Buxton, of Japan. It is perhaps generally thought that missionaries are always at the high tide of spiritual life. Unhappily, this is not always so, but shining faces and happy testimonies have borne witness to these meetings as bringing an old-fashioned refreshing from the presence of the Lord.

A time of refreshing.

What of the future? Several trips to Hangchow reveal little visible change in the stolid bearing of the masses. It is hoped that a change from this will not come too rapidly and yet that it may appear rapidly enough and genuinely enough to keep alive the warm evangelistic spirit of the workers.

Pray for us.

SWATOW — 1846

Rev. William Ashmore, D. D., Mrs. Ashmore, Rev. S. B. Partridge, D. D., and Mrs. Partridge (in America), Rev. William Ashmore, Jr., and Mrs. Ashmore (in America), Rev. J. M. Foster, Mrs. Foster (in America), Rev. G. H. Waters, Mrs. Waters, Mrs. Anna K. Scott, M. D., Miss Edith Wilkinson (in Japan).

Churches, 3; members, 1,464; added by baptism, 170.

Mr. McKibben has resigned his connection with the Union after long and self-denying service.

In the absence of his associates, Mr. Foster has faithfully borne large responsibilities, with such aid as Mr. Waters, in his first year of service, could render him. Mrs. Foster returned to America in the summer. Mrs. Scott and her daughter, now Mrs. Waters, remained for a time in Japan, but insisted upon an early return to Swatow, where they have rendered efficient service. Miss Wilkinson continues in Japan. The work will soon be equipped with its full staff of workers.

Dr. Ashmore and his associates in America have rendered large service to the work in China in visits to the churches.

The record of the year at Swatow is such as strongly confirms confidence in the genuineness and stability of the work wrought through past years in the South China Mission.

Report of Mr. Foster:

The chiefly memorable events of the year are summed up by the Chinese Christians in three syllables, "Hwang-eng tóa" ("Winds — waves great").

A grave menace.

We encountered the usual opposition from heathenism without, and from partially sanctified human nature within the church during the first three months of the year; and in some places complications caused by the French-Roman combination — the priests, always ready to protect any who come to them when the magistrates are after them — caused us trouble. So far as we can see, this is the most threatening element in the Chinese problem. It is rather hard to be classed ourselves with the emissaries of Rome in the criticisms so freely lavished upon "missionaries" by people who have never studied the missionary problem carefully; this must be accepted, however, as a part of the cross to be borne.

We foreign workers were much refreshed by our conference at Chao-Chow-Fu in February. Then our own part of the field was depleted by the return home of Mr. McKibben, whose energetic evangelistic service has done a great deal toward the building up of the country churches and the increase of benevolence.

Signs of approaching trouble.

There were, even at that date, some signs of trouble. The Mandarins were suspiciously anxious to learn the names and the valuation of all our chapels, and the number and names of converts; and the noticeable freshening of heathen zeal over the New Year festivities made us feel that trouble was brewing. We record with thankfulness that when we met for the usual quarterly assembly of native helpers and others at the end of March, the spirit of God was with us more markedly than ever before. The Chinese responded to instruction and appeal as never in the previous experience of any of us.

This year has seen our largest and most satisfactory class of men in the Bible training school. Many among them are of serious mould and solid worth whom we hope to see grow into able, devoted preachers of the Gospel. My hands have been so filled in the absence of the older missionaries that to do full justice to the theological teaching, care for the pastoral and evangelistic work among forty out-stations and three millions of people, besides the care of the mission treasuryship and the usual correspondence — what do *you* think about it? This inability to do more than touch the edge of what needs to be done is one of the chief trials of missionary life. It is my belief that in such emergencies the wisest thing to do is to plan some forward movement. We have in Swatow the best chapel for catching the crowd I have seen anywhere. Business has so grown up around the place that streams of people are passing all day. Doors open on three sides, each on a busy thoroughfare. To have this chapel closed was a burden of soul to me, but we had not enough preachers to supply the country stations at a distance — what could be done? The only solution presenting itself was to send the men from the students' class over in the afternoon. They might have covered more ground in study by omitting this service; we believe, however, this was more than made up in the experience gained and the stimulus derived from actual contact with men who need the Gospel. Thousands of this class heard the Gospel; thousands of books and tracts also have been sold, seed that has scattered far and wide.

Student training.

While the Boxers were beginning their bloody work in the North, we had a remarkable religious movement here of a similar character — the Tai-Hong Hue. Nominally this was a development of the "Tea Society," a Buddhistic sect that furnished tea for thirsty travellers at the rest houses along much frequented roads. They adopted a new god, a Buddhist monk, who some two and a half centuries ago raised funds to build a long stone bridge, that he might revenge himself by spoiling the traffic of a ferryman, who one night refused to carry him across the river. The motive, however, does not signify; the Hûa-Phêng bridge is a great boon to the people, and the great merit of the builder should be recognized; so at least said an astute mandarin who had been greatly harassed by the aforementioned birds of the air that gather under the tree which France is helping Rome to cultivate here. Why should there not be an indigenous religious combination strong enough to cope with these troublers of the land? One silver dollar and three hundred cash for a lantern was the initiation fee. At one time this society was taking in from five hundred to a thousand new members daily. They built new temples, repaired roads, built bridges, and also reformed the confederations of villages which in past decades had led to endless bloody fights and feudal strife. We informed the authorities at Canton and the viceroy; then Li Hung Chang evidently gave instructions to the officials here, for proclamations began to be issued against such combinations under the name of benevolence and religion. Had the viceroy favored such a course there is no doubt that this society would have attempted here what the Boxers did in the North.

A threatening movement checked.

The strain of responsibility for us at that time was heavy. Dr. Barbour had cabled us to withdraw if the place was untenable. Our consul in Canton repeatedly urged upon us the wisdom of removing to a place of safety. Here the English and German residents would not listen to the idea that there was danger, and our alleged "Defence Committee" scouted the thought that it would be advisable to have a man-of-war in port as a means of prevention. Later they were glad to have one, and uneasy if she left for any length of time.

Anxious days.

Up to the first of July our regular work was not curtailed. It seemed strange to be holding

our daily meetings and planning for another quarter's work with the Chinese, while our countrymen and others were training cannon on the Chinese forts and soldiers in the North. Our week of meetings was scarcely affected by it, and more than a score applied for baptism.

Mission property destroyed.

All our mission houses were soon occupied: all workers came in from the country stations and no one went to the hills. It was decided that some of the ladies and children should heed the insistent advice of our consul and remove to a safer place. Three ladies went to Japan; two, with five children, went to the United States. Then the storm broke on Jio-Pheng; the Ung-Kung compound and several chapels had not been wrecked many days when, one after another, Lai-Phu-Sua, Jio-Pheng City, and Z-Chhan were looted, many native Christians suffering great loss; these stations are connected with Kak-Chieh. Soon refugees came in and our accommodations for Chinese were well taken up. Had there been no man-of-war in port this would have added to our load of responsibility, but H.M.S. "Mohawk" was here promptly after the violence broke out and German ships later. We were very much annoyed that telegrams which we sent to the United States consul-general in Hong Kong were sent home in a garbled form by some lurid paragraphist, who added "Save us" and other phrases out of his imagination. It has been the policy of this mission to appeal to consuls as little as possible, and not to rely on the presence of gun-boats; but when the Chinese are aroused, the presence of a man-of-war may prevent great loss of life and property.

From evil, good.

These troubles certainly have been a blessing to our mission. They brought together many who were before unacquainted and have resulted in a union otherwise exceedingly difficult to attain. The daily service of prayer held at 8.30 A.M. during those months, and still continued, has been a means of blessing also. The "Dorcas Society" helped a great many who were destitute, and many private offerings were made. Some of the refugees earned quite a little by repairing and building roads.

The attendance at our chapels fell away, and many who were hearers only are said to have "carried-lantern," the euphemism for joining the Tai-Hong Society. We know of one or two church members who did so. One has already been excluded for this, but the loss was surprisingly small. We have heard of no defection on the part of our native helpers; they have stood by nobly.

Illness.

I was quite ill from fever and boils for a time, but was able to help in preparing the Jio-Pheng case for the officials. We were highly favored in having Lieut. Armistead Rust, U.S.N., sent as deputy by Consul McWade to personally examine the wrecked stations and report officially. His visit was in itself a source of great pleasure to us; it is a privilege to meet men in official life who are fair-minded and in sympathy with the work of missions,

Schools.

The baptism of forty-three in one day, with others at later dates, in October cheered us, and the state of things in the country soon became quite normal. We did not think it best to open the girls' boarding school; we continued only a day school. The two boarding schools for boys were consolidated, with smaller attendance than usual, partly because of the health of one of the teachers, who has been benefited by a change of work and at the same time has done valuable service in the country, and in part because we did not yet dare to assume responsibility for too many children away from their parents in this time of uncertainty.

We have reason to believe that the year's work for the schools was as profitable as that of the previous year, especially in the girls' boarding school. Mrs. Foster was much gratified with the work of the new native teacher and matron, and the advantages of the new

school building. Mrs. Foster did not a little teaching herself in exposition of Scripture urging on the girls their duty to believe in Christ and their privileges in personal experience of Christ as their own Saviour. This bore fruit in conversions and in deepening of spiritual life.

The students' class was the largest we have had. Twenty-six were examined in the end of December. Two divisions were made for alternate afternoons in Swatow. Mr. Groesbeck, held here by the destruction of his house at Ung-Kung, took charge of this Swatow city evangelizing and had most encouraging success, large numbers to hear, good attention, and large sales of books, tracts, and leaflets, some of these going to men from Hu-Peh and Kiang-Si Provinces even. There is good reason to believe that some have been converted. For next year the brethren are planning to call a native pastor and we hope he will be able to gather in more of the fruits of this seed sowing. Mr. Waters expects to give some time to this part of the field also. He is, of course, largely giving his time to the study of the language, but has rendered very valuable assistance in many ways.

Work of associates.

Great credit is due to our consul in Canton, Robert W. McWade, Esq., for his prompt and energetic care for our interests. He secured the sending of a deputy from the acting viceroy who arranged for the settlement of all claims for loss by rioters. Our mission has increased its good reputation for probity among the Chinese, we hear, by making the smallest claim when we had more chapels and congregations attacked than any other. The high standing our mission evidently has among a large portion of the Chinese, and the high opinion they have of America, is helping to open doors for us wide and effectual, though the adversaries are yet many.

A friendly consul.

While we were felicitating ourselves upon the happy issue of the summer's danger, there came a most distressing revelation of unfaithfulness involving professing Christians, some of whom were in prominent positions. It was by far the most difficult complication I have been called upon to deal with, and for a time the issue seemed doubtful; but the church rallied, and in the best meeting of the kind I ever attended, on the last Saturday night of the century, after an intense yet self-contained discussion of the whole case, expelled the suspected parties and expressed righteous disapproval of any attempt on the part of a few to arrogate undue authority in a Baptist church. Chinamen have a wonderful appreciation of justice, and this administering of it put them in a good frame of mind for the convention held at Kit-Yang the following week.

Healthful discipline.

When we gathered there, the first delegated meeting in our mission's history, in a chapel built largely by native contributions in so troubled times, we could with difficulty realize that we had ridden out such a storm. To find that the number of baptisms in the stations now connected with this central station is as large as the year before, and that the contributions from the native Christians have amounted to nearly three thousand dollars (silver), is cause for profoundest gratitude to God for his marvellous goodness. Our senior native preacher says, "We must not think it is because of our goodness we were spared and others left to suffer. The Lord saw we could not bear so hard a test, so heavy a load, and has given to others the severer trial and the more honorable testimony. We should be thankful, walk uprightly before him, that we may prove worthy of his goodness and be ready to bear whatever may come to us in the future."

Convention at Kit-Yang.

Report of Mr. Waters:

In writing you my first annual report, I confess I feel somewhat at a loss to know just what it should be. The year has not been one of active service, but of study and general

observation — the study of the language, and the study of the field, the people, and the work. To these ends I have sought to devote myself. In language study I have spent about five hours daily, using a personal teacher. This work has been in the character and in conversation, pursued along lines suggested by the older missionaries on the field. As yet there is no prescribed course, and no schedule of periodical examinations, either to guide the new-comer in the best attested plans of work or to give fair standards of acquisition.

Studies in books and life.

The result of the year's work in character has been the reading and review of Mark and John in Mr. Ashmore's translation. The conversational acquirement cannot be definitely reported. At times it has seemed tolerably easy, but again, when put to the test of speaking, one comes to realize that it is the work of years to attain command of utterance. I have been able to do some speaking, both in native services and in village evangelizing.

In the matter of studying the people and the work, aside from what has been learned on our compound, I have been able to visit a good many of the stations of the Kak-Chieh work and of the other fields also.

At first I went with Mr. Foster to near-by stations on Sunday. Then with Mr. McKibben to the dedication of a place-of-prayer, a room set apart in a private dwelling for services. The Hu City Conference took us all, except Dr. Scott, to Mr. Kemp's home, and in March I spent a few weeks with Mr. and Mrs. Groesbeck at Ung-Kung. In May I had two weeks with Mr. Speicher at Kit-Yang, and then the hot season and the disturbances began, and seven months passed before I was again away from Swatow.

At many stations.

Of course on these longer visits I had my teacher with me and studied just as at home. I feel then that the year has given me an insight into a variety of the phases and conditions of the work — new stations, old stations; centres where the work lags as well as centres where it is flourishing; living in chapels and houseboats; the compound and its problems, and the Swatow evangelizing work.

The last day of the first year found me for the first time alone among the people. I had gone with Mr. Kemp to visit a part of his field. Owing to sickness he was compelled to return, so I went on with his helper, spent a Sunday at Kham-E,. examined ten candidates for baptism, and had my first experience of independent village evangelizing. These days, coming just when they did, seemed the beginning of a new era and filled me with joy and gratitude.

In trust with the work.

My appropriation for the present year makes no allowance except for study. This ought to be my chief pursuit, but it is my earnest desire as far as expedient to engage in the active work even if not taking over as yet the responsibility of a definite field.

The year, I want to say, leaves me deeply impressed with the inherent worth of the Chinese as a people, and the urgent and strategic importance of giving them the Gospel. It also leaves me deeply impressed that there is something very substantial and enduring in the body of infant churches already planted in this field.

An enduring enterprise.

Report of Mrs. Waters (née Miss Mary K. Scott):

The past year has been one of untold suffering in China, and many have laid down their lives for their Lord. Surely "God moves in a mysterious way, his wonders to perform," but his people can take courage, because the clouds they so much dread are big with mercy, and shall break in blessings on their head. Even now we can discern some of the blessings resulting from the fiery trials through which the Christians have passed. There is a closer union between the Christians of all

Trials overruled.

denominations throughout the land, and it has been proved to the world that those converted in heathen lands love the Lord even to the laying down of their lives for him. The term "rice-Christian" cannot be used so often after the events of this year of suffering shall be known.

A full compound.

In Southern China we have not had the severe trials experienced by those living in the North. Many of our Christians have had to flee for safety and have lost all their property, but no lives have been lost. Our compound has had many refugees during these months. We have tried to comfort them in their troubles and strengthen them spiritually. They have been in the different schools studying the word of God. A daily prayer meeting has also been held for all living on the compound.

Schools.

During the summer, Swatow was so seriously threatened that the ladies were advised to go away for a time. Owing to this, I was away from my field of labor for the two months of August and September. I returned early in October and again took up the work. Affairs were not quiet enough to admit of work in the villages, so I opened the women's school. During the last quarter of the year thirty-six women were enrolled. Twenty others studied in the spring term, making a total of fifty-six who have received Bible instruction during the year. Mrs. Groesbeck gave valuable help in the last quarter.

In the field.

The Bible-women kept up their usual village work for ten months. During some of that time they could not work much among the heathen on account of the troubles, but by their visits they comforted and strengthened their Christian sisters during the days of trial. I worked in the villages with them for three months. During November and December the Bible-women were in the school for a special study of the Epistles which resulted in great spiritual good. Now they have gone to work again in the villages.

The evangelistic work in the woman's hospital has been kept up during the year, — part of the time by Mrs. Kemp and part by myself and the matron of the hospital. The Bible instruction given in the hospital is a most encouraging feature of our work.

Dorcas Society.

The Dorcas Society has had a larger sphere of usefulness than ever before. At the time so many of our Christians lost everything, the society did efficient work in clothing many of the needy ones. Seventy-six garments were given out, also financial help was rendered.

We know not what lies before us this coming year, but our trust is in One who knows all and doeth all things well.

KAYIN — 1890

Rev. George Campbell and Mrs. Campbell (in America), Rev. G. E. Whitman and Mrs. Whitman (in America).

Churches, 4; members, 86; added by baptism, 15.

In the absence of the missionaries, both of whom were in need of a furlough, work at this station has not yet been reöpened. It is expected that Mr. Whitman will return in the early fall.

Report of Mr. Campbell:

As I left China for the home-land early in December, it is not possible to give a complete report of the year 1900. Very little could be done during the last half of the year, except to

Holding on.

encourage the native Christians and keep hold of inquirers. We were spared any actual violence, though threats were made, and there was more or less danger that some of them would be carried out. We have maintained our hold in Shong-hong (in Fuh-kien) where the magistrate showed himself friendly.

I believe we have the confidence and good-will of a large section of the population, and that there will be better opportunities than ever before for the preaching of the Gospel. By the time Mr. Whitman gets on the field, I doubt not the attitude of the people of Kayin will have changed towards foreigners generally. Our work there has lacked the appearance of permanency. We lived in rented house while the German mission dwelt in substantial buildings of their own, and were constantly adding structures needed for the accommodation of various branches of their work.

Outlook hopeful.

We now have excellent building sites, and it is not likely that there would be any serious opposition to our building as we pleased.

UNGKUNG — 1892

Rev. J. W. Carlin, D. D. and Mrs. Carlin (in America), Rev. A. F. Groesbeck, Mrs. Groesbeck.

Churches, 1; members, 450; added by baptism, 162.

In the absence of Mr. and Mrs. Groesbeck, the mission property at this station was destroyed. The house was rented property, but a considerable loss was sustained by Mr. Groesbeck and by the Union. Mr. and Mrs. Groesbeck remained in Swatow during the latter part of the year. Highly valued service was given at the Swatow chapel, and frequent visits were made to Ungkung, the missionary keeping in constant touch with his people. The Ungkung field gives promise of a great harvest.

CHAUCHAUFU — 1894

Rev. H. A. Kemp, Mrs. Kemp.

Churches, 1; members, 218; added by baptism, 12.

Mr. Kemp withdrew to Swatow for a time, but was able wisely to make an early return to his field. He states that the summer, on the whole, was peaceful and quiet owing to the influence of the magistrate, and that the native disciples showed a courage and steadfastness surpassing his highest expectation. On January 23 he writes again:

Mrs. Kemp and the children are now with me, and affairs have apparently resumed their normal condition. Mrs. Kemp visits among the people with her Bible women and meets a kind reception everywhere.

KIT YANG — 1896

Rev. Jacob Speicher, Mrs. Speicher (in America), Miss Josephine M. Bixby, M. D. (in America), Miss Harriet E. St. John (in America).

Churches, 2; members, 173; added by baptism, 40.

Mr. Speicher remained at his station almost continuously throughout the year, Mrs. Speicher, Miss Bixby, and Miss St. John returning to America. As the following letter shows, the year has been one of remarkable blessing.

Report of Mr. Speicher:

While many Christians in other parts of China have been called upon to die because of their faith, God has graciously permitted the past year to be a season of distinct advance and of much rejoicing to the work at Kit Yang. For this I desire to thank God at the very outset of this report. With all the rest of the Christians and missionaries in China we have had grave fears and doubts for months during the past year, and there were certain days of peril even in this part of China, but God did not permit the hands of wicked men to disturb the work. It has been a year of hard work, but we have experienced blessings from God far beyond those of any previous year. The only cloud that has darkened this condition of joy in the work was the departure of Mrs. Speicher and our two little children for the homeland. To be separated from wife and little ones is a severe trial, but as all are recuperating their health in the States, even this cloud has not been without its silver lining.

A best year.

Although our work at Kit Yang happily passed through the crisis of last summer without harm, we nevertheless have had a large number of isolated cases of persecution before and after the "Boxer" troubles, concerning which we cannot go into detail, but which have taxed not a little time, thought, and nerve force. Two cases of persecution of our Christians stand out above all the rest. The one was that of our Kau Bue people who were cruelly beaten and plundered of all their goods by their heathen neighbors. The Kit Yang magistrate tried the case and gave judgment in favor of the Christians for $1,200 damages, but a few weeks ago they were beaten and driven out of the village again. The other grievous case is the plundering, beating, and holding in captivity of some of our Christian people at Chiang Mui, a new station, an outgrowth of our Chim Khne church. This affair has grown to serious proportions during the past week, and evidently it will be weeks before the Christians of Chiang Mui will be able to go back to their homes and live there without molestation. Last summer attempts were made to plunder our Christian merchants in the city, also to break up our regular evening gospel meeting at the West Gate, and at one time to trouble us at our own house, but in all these instances God gave us signal victories over the enemy, and our work at Kit Yang is stronger to-day than ever before.

Persecution.

In the early part of last February we opened the chapel at Mi O. All traces showing that the building had once been a heathen temple had been removed. It is now one of our most valuable centres for spreading Christian truth in scores and even hundreds of villages. Excepting Kit Yang city, Mi O is the largest market town in this whole county, and with divine help it will be our endeavor to establish a strong church at that place. After opening the chapel there were large congregations that came to hear the Gospel. But during the spring the whole Mi O district, involving hundreds of villages, has relapsed again into a state of clan and village fighting. Hundreds of people have been killed, and for the time being it is impossible to do any mission work in that district.

At Mi O.

The church edifice at Kit Yang was completed in November. It was a red-letter day for us when the congregation was able to leave the old quarters and enter into the new church. We were able to baptize a large number of men and women on that day, and we all were impressed with the fact that God was in the midst of his people, and that the glory of the Lord filled his house.

The local church at Kit Yang has already raised $1,200 for this building in spite of the fact that it has been a period of reaction against all Christian mission work. The land bought for the chapel, together with the building, are worth over $2,900. Rev. J. M. Foster kindly gave $425 Mex. for the land out of a fund intrusted to

A notable enterprise.

him. The Missionary Union gave $800 Mex. The rest of the bill the native church has taken upon herself to pay, and all debts will be liquidated by the time this report is published in the States. Both the church edifice and the ladies' house were erected during the "Boxer" crisis without a protest on the part of the heathen. Thus while hundreds of chapels and mission dwellings were being razed to the ground all over China, we were permitted to build two beautiful buildings for Christian work.

Upon Rev. W. K. McKibben's departure for the States a number of out-stations in Kit Yang County, westward, that is, inland, from our central station, came under my care. Some of these out-stations are strong churches and grounded in the gospel truth. Two or three organized during the period of seeking enlightenment from Western methods, some two or three years ago, are very weak and we shall have much to be thankful for if there be no collapse at Gu Phni Lang and Tek Kie. Among the older churches I have inaugurated absolute self-support in all financial matters. Mr. McKibben began about three years ago to insist upon the churches assuming a larger share towards the support of their preachers. A few of these stations have been established over twenty-five years, and a rigorous method has proved that all can raise more than enough for their preachers and teachers. During the past month I have made a special effort to guide them in the path of self-support, and the churches contributed over $400 for this. During the past year I baptized twenty-seven persons from among the out-stations which have been under my care since February and forty persons were baptized from among the stations organized by myself.

Self-support.

What our churches need above everything else is to be possessed of the spirit of holiness. The Holy Scriptures do not emphasize the importance of numbers, but they do emphasize the importance of converts becoming more and more Christ-like. Our churches round about Kit Yang will undoubtedly have large numbers added to them during the coming years, but it is all-important that the church members be thoroughly trained in Christian truth and virtue so as to be a savor of life unto life to those who will be received into the churches later on. With a view to imparting to them some spiritual truth and gift and to the end that the churches may be established in their holy faith I have decided to live among the church members at various centres during the coming year. During the past month I have carried out this plan and the results were good. Lukewarm deacons and members have been spiritually quickened; shopkeepers have made a covenant with their Saviour and the church to observe the Lord's day ever hereafter. Our people must constantly be taught to follow after holiness without which no man shall see the Lord.

A helpful method.

Mrs. Speicher and our two children left for the homeland the 7th of August. Miss Dr. Bixby and Miss St. John left in October. Thus the hospital and women's work are suspended for the present. Miss Dr. Bixby has not been well for some time; we trust she will speedily recover and be able to take up the important hospital work again before long. Her numerous successful eye operations have made the Kit Yang hospital famous for scores of miles; the work is too important to be closed for a number of years.

Personal.

Miss St. John was not very well last winter and could not do full work last spring. Her summer plans were interrupted by the uncertainties of the political situation. Thus all the lady missionaries have left Kit Yang for the time being and it is a great loss to our work. The women living in the city are longing for Mrs. Speicher's return. There is plenty of evidence that the work of the lady missionaries is appreciated by the natives.

In conclusion I desire to write a few words concerning the convention of the Tie Ciu and

Kayin Ciu churches held a few days ago at our central station. The results were beyond our highest expectations. The meetings were spiritual and a good deal of enthusiasm was shown. The entertaining church has gained very much by reason of this convention. In all, the future of Kit Yang is as bright as the promises of God. We desire to have the benefit of your prayers in behalf of the work.

HANYANG — 1893

Rev. J. S. Adams and Mrs. Adams (in England), Rev. G. A. Huntley, M.D., Mrs. Huntley, Miss Annie L. Crowl.

Churches, 3; members, 86; added by baptism, 12.

Mr. Adams, absent from China during the year, and now about to return, writes as follows:

The beginning of the new century found China in revolt against her friends, and her foes. Failing to distinguish between the two, she has struck at both. Upon the missionaries of the Gospel, scattered over the northern provinces, the heaviest blows have fallen. Sixty-eight American men, women, or families, have perished. How many of the beloved native Christians have died we shall not know yet awhile.

Missionaries as mischief-makers.

"The missionaries are to blame for all these troubles; and for this reason so many have been slain." The charge is as false as the conclusion is untrue. The consuls and traders have been compelled by treaty to live in the ports. There they could band together for mutual protection under the guns of warships. The missionaries, living in little isolated groups many hundreds of miles from places of safety, were exposed to sudden and treacherous attack.

If the missionaries have done wrong, let the charges be made definitely before the consuls. Let the records of the consulates be searched for evidence. These charges are like hydrogen gas, offensive, but intangible, or like the cigar smoke of the club rooms where most of them were born.

A man lay suffering from drink in the London Hospital. During a sudden attack of delirium tremens he struck his gentle nurse a fearful blow, causing her death. Whom do you blame? The nurse? the patient alone? or the liquor seller as well?

Let us indicate, as briefly as possible, some of the real causes of this anti-foreign revolt of the Chinese:

England and opium.

Since 1792, when Warren Hastings created the opium trade in behalf of England, until the present time, China has been the subject of a grievous wrong.

(1.) China did not cultivate opium for other than medical uses. Her laws were prohibitive and severe.

(2.) It was the thoroughness and severity with which she carried out her prohibition that caused the first opium war.

(3.) Though beaten, fined £6,000,000 sterling, deprived of Hong Kong, and with his treaty ports forced open, the emperor, Tau Kuang, steadfastly refused to legalize opium. "Though I cannot prevent the incoming of the flowing poison, nothing will induce me to accept a revenue derived from the vice and misery of my people." It was thus he spoke.

(4.) The second opium war, among other concessions, admitted missionaries and legalized the opium trade.

(5.) The legalization of foreign opium killed the Chinese prohibition. No government could execute its subjects for doing what it allowed the foreign traders to do.

(6.) Hence England is responsible for the red poppy fields in China to-day — for millions of wrecked homes and sin-bound souls, a ghastly procession of opium slaves passing downward from the dawn of the nineteenth century to its close — and where is the end ?

"Assuredly it is not foreign intercourse which is ruining China, but the inflow of this deadly poison," writes the enlightened viceroy, Chang Chih Tung.

When all is taken into account at the day of judgment it will be found that the land of glorious Christian privilege has been the blackest sinner of all the nations for inflicting such an unspeakable curse upon the so-called heathen people.

France has allowed her minister and consuls to become the agents of the Catholic priests, and the priests have become the tools of the French policy. The priests and many of their converts, by arrogant and unjust conduct, have made themselves disliked.

France and Romanism

Writers and critics at home have apparently not learned to distinguish between Protestant and Catholic missionaries. The Chinese draw a wide line of distinction between them.

Through the minister of the French republic at Pekin, an imperial edict was secured March 15, 1899, giving Romish priests by rank the status and prerogatives of officials of the Empire. Ever grasping at temporal as well as spiritual authority, the priests pushed their advantage to the utmost. Protestants were offered the same official status, but it was declined. This answers the charges made against us of assuming authority and terrorizing the officials.

The conquest of Annam, Cochin China, Tonquin, and Cambodia by France — possessions of which she has made little use save as cemeteries for her soldiers, have only whetted her appetite for further aggressions. France is no friend to China.

French conquests.

For many years the slow approach of the White Czar has been a terror to China. The ill-controlled military of Russia would seem to carry out a policy of their own, whatever St. Petersburg may say. The rich provinces of Chinese Turkestan, Ili, the Amur region, have become Ruski. And Manchuria shares the same fate. Nothing will stop Russia in her onward march to ice-free ports on the Yellow sea. Port Arthur has been "leased" from China. It will never be released. Would Americans see the Northern States annexed by Canada and feel friendly?

Russia's advance.

The seizure of Kioa-Chow city, port, and harbor, with its hinter-land, was a shameless deed of piracy. If China had compensated herself at the same rate for every subject slain in California, the citizens of that State would now be under the Dragon flag. For the murder of two German subjects the Emperor William not only claimed Kiao-Chow, but included in his demand the right of making railways, and of opening mines in Shan-Tung, a province of 28,000,000 people.

German piracy.

Japan joins in the spoliation of the ancient empire, scatters her armies, destroys her fleet, and annexes Formosa, the "Emerald gem of the Yellow sea."

Japan.

Italy, doubtless thinking that kingdoms were to be had for the asking, claimed San Men Bay, on the Cheh-Kiang coast province, with the right of mining and of railway construction in the "Garden of China," a province as large as England. At this time not a missionary had been killed, to give even a shadow of right to the claim. This demand was successfully resisted by the Chinese. Their success in opposing this impudent demand, undoubtedly influenced them in a course of action which has been attended with the most disastrous results.

Italy resists.

The attitude of the Press in discussing the partition of China, her "division into spheres

of influence," and kindred suggestions, have aided to alarm the Chinese. The advent of the railway engineer, the sale of valuable mining concessions in various parts of the country, have also contributed to this unrestfulness. It seemed to the natives that the time had arrived for the break-up of the ancient empire.

Growing alarm.

Several events took place which encouraged the Empress to believe that the time for action had arrived. The embarrassments of the British in South Africa, the opportune rise of the Boxer movement in Shan-tung, the unpreparedness of the Russian-Siberian railway for military duty, the improved condition of her armies since the Japanese war under the German drill instructors — seemed to indicate to her the arrival of the best opportunity for success. On Nov. 21, 1899, the Empress issued a secret edict to her viceroys, governors, generals, and principal officials, in which she declares the nation to be in a state of war.

The secret edict.

The dowager empress herself is the principal cause of the anti-foreign outbreak. Her attitude has had much justification, and she has been seconded by the conservative portion among her people.

It is providential that the United States are not pledged to any party or policy. The opportunity is afforded of influencing China for great good. Let the United States seize this golden privilege. Some of the powers would welcome a way of escape from the present deadlock. Let the Emperor Kuang Su be reinstated and supported by the powers in his reform and progressive changes. Let his policy of putting the revenues, civil and military education, and other departments of state, under the control of honest and impartial men like Sir Robert Hart, be approved.

The United States; a golden opportunity.

Let the United States protest against and demand a revison of the British opium treaties. Such a course would be an untold blessing to millions, an attitude which would cover her with glory, and earn the undying gratitude of China. A policy this, which would receive the support of Russia and Japan. The former has prohibited opium in her section in Manchuria, and the latter in Formosa. Let America withstand further aggression and wrong. Releasing China from the opium treaties, let her shine forth as the most Christian of all the nations gathered around China. Remember the missionaries who have died, the ninety-five soldiers and marines who perished, and make this blood a claim, not for compensation, but for a right to be heard in the final settlement which shall clear the way for the blessing of Christian civilization in China.

A blood-bought right.

The outlook is *dark*, black with the gloom of superstition and abounding wickedness. China is full of angry millions, goaded by a century of injustice and wrong. May God have mercy on China.

Darkness.

The outlook is *bright*. These hundreds of missionaries have not laid down their lives in vain. These thousands of steadfast native Christians have not bathed their land with blood for naught. The outlook is bright with the purposes of God's grace, who loves the land of Sinim too well to abandon it to be the prey of evil men. The devotion of God's people to the work of healing China's wounds will be shown. The gentle influences of the Gospel preached by a hundred thousand Christians, tested and true, will bring in an era of spiritual prosperity we have hardly dared to hope for. Oh! church of the living God, awake! awake! Seize the opportunities given you now. Let America realize how great her political power is in Asia, and let her use it for good and not for evil.

The breaking of the dawn.

The missionary record of the year is graphically given by Dr. Huntley, who cared for the work of the station in the absence of Mr. Adams in Eng-

land and America. The missionaries withdrew for a time to Shanghai and Japan, but improved the earliest opportunity afforded for return.

The letter testifies to the friendliness of the officials to which the preservation of mission property was due, and to fidelity among the native Christians. The outlook is altogether hopeful.

Report of Dr. Huntley:

The year 1900 has been a checkered one for our Central China mission as indeed for all missions in this empire. The outlook at the beginning of the year was exceedingly bright, with three out-stations fairly well manned with native workers, and our central station with its full complement of missionaries. The hospital had a good many patients, and the dispensary — opened for out-patients every day except Sunday — was well attended. The church and evangelistic work was most encouraging, and the schools were flourishing. The first cloud to overshadow us was the serious illness of my dear wife, brought on, no doubt, by the extensive fire which took place in close proximity to the native house which we were occupying and which necessitated her removal during a bleak December night before our little son was two days old. When sufficiently recovered I took her to Ningpo, which necessitated an absence from my station of nearly six weeks, and arrived home again only two days before the departure of our esteemed colleague with his wife and family for their furlough. Now the work which was more than enough to keep two of us working full time and over time was laid upon the shoulders of one; we did not feel burdened with it, however, because we had learned the precious lesson to roll our burden upon the Lord. The task would not have been possible had it not been for our native workers, in whose praise I cannot speak too highly. Our senior preacher, Mr. Ts'ao Han Kin, has been a great comfort and a very real help. The evangelistic work has been in his charge; in this he has been assisted by Mr. Hu tsao kang, and during our nearly four months of enforced absence he has stood at his post, comforting the Christians and exhorting them all "that with purpose of heart they would cleave unto the Lord."

A bright prospect.

A first cloud.

A strong stay.

The work continued to prosper during the months of March, April, and May. Some were possessed with a passion to win souls, and voluntarily devoted a portion of their time to the preaching of the Gospel. Our ordinary church services were well attended, many of the members giving gracious evidence of growth in grace. Reports of a gratifying character were received from the out-stations, schools were flourishing, hospital work was never more hopeful, and the dispensary, which had only 103 attendances in January, and 183 in March, increased to 389 and 513 in April and May respectively, the neighbors were friendly, and we were altogether unprepared for the awful storm which burst over us during the summer and autumn months of the year.

In the spring months.

Early in June I escorted my family to the Kuling hills where they hoped to spend the hot summer months, and where I had planned to join them for the month of August. Meanwhile the Boxer movement in the North was assuming serious proportions, but we did not think it would affect us, so I planned a journey to the out-stations to extend over one month. But our Heavenly Father had planned otherwise, and our disappointment was his appointment. While yet at Kuling the trouble started in the Yangtze valley by the riot at Tsao-shih near Hankow when the London mission premises were totally destroyed, and the missionaries barely escaped with their lives. This caused a panic at Kuling and several families left for the coast. To leave my

Troubles in the Yangtze valley.

own family and return to Hanyang as intended would only be to add extra responsibility to the few men who were on the hill, whose hands would be sufficiently full in caring for their own families should trouble arise. I made a hurried visit to Hanyang and settled station matters, closing hospital, and leaving sufficient funds with native workers to last till the end of October. Then four more weeks at Kuling, and such weeks! Panic succeeded panic, but we determined to stay on unless ordered away by our consul, or advised to leave by the Home Board. Definite guidance, however, came on July 19, when orders came from both United States and British consuls for all women and children to go to Shanghai, and for all men to be prepared to leave at a moment's notice. Packed on board a river steamer in native quarters with fifty other refugees, we arrived in Shanghai on July 23d. Here I got some medical work to do among the missionaries and their children. Some were very sick, result of privation on journey and travelling in tropical heat. Every day brought news of riot and murder, and so serious was the situation becoming, the consul urged all who could do so to go to Japan or the States.

To Shanghai.

We started for Japan August 2 and spent most of our time in Arima in an unfurnished house which we shared with another family, sleeping on hard floors, and doing much of our own housework. The stay in Japan was neither enjoyable nor health-giving, and we were glad when on September 29 we set foot on Chinese soil again.

In Japan.

In the meantime we kept in close touch with our work by correspondence. There had been much persecution, and all aggressive work had to be stopped, but each letter brought the glad news that our native brethren were standing true and were sustained in the heavy trial which had come upon them. Many wild and agitating reports were published abroad, the most important of which was that we had large quantities of firearms and ammunition stored upon our premises. A heavy box of wet books rescued by Mr. Jones of the American Bible Society from a shipwreck and placed for convenience in our chapel, and supposed to contain powder, furnished the foundation for this report on account of its immense weight. On August 9 an attack was made upon our premises and the furniture of our street preaching and worship chapels was soon smashed, and the mob were pushing toward our mission house, and would probably have levelled it to the ground, but for the timely arrival of the officials. The local constable received seven hundred blows on the spot and two of the ringleaders were sent to the Yamen to be punished, while a number of soldiers were sent to guard our compound.

Attack on mission.

Shortly after our arrival in Shanghai I returned to Hanyang alone and found outside the doors of our premises the official insignia of lanterns, a few soldiers, and some seats, which being interpreted means, "A mandarin lives here." This august gentleman had turned our reception room into his private quarters. Here were bed, chairs, cupboards, and dirt, and the place looked as if it had been occupied by this same individual for at least a quarter of a century. The soldiers had placed their beds promiscuously in different parts of the large street preaching chapel which they had turned into temporary barracks. The damage done during the riot had all been repaired by the officials. The mission house had been opened by our military guard (?) and goods to the value of $250 Mex. carried away; for this loss the mandarin reimbursed us to the amount of $200, so that the Central China mission has sustained no great financial loss. The few weeks alone with the natives were very precious indeed. They had stood firm in the midst of threatened death, for unto them it was "given in the behalf of Christ, not only to believe on him, but also to suffer for his sake." They seemed dearer to me and I to them than ever before, and we enjoyed sweet

A mandarin's head-quarters.

"As silver is tried."

fellowship in the Lord. They were not "rice" Christians, but "wheat" Christians, if you like, for I believe they will be found amongst the "finest of the wheat" when the Lord gathers in the sheaves.

At home again.

I brought my wife and family back in the middle of December and Miss Crowl arrived a the same time. We are very glad to be at home again and once more at work. Of the three out-stations Kin-K'eo was abandoned at a time of threatened riot in August, and we shall not attempt to open it again till March (Chinese New Year). P'u-K'i and Kia-yu have not been abandoned, but aggressive work was of course stopped for several months.

Church statistics.

During the year we have added twelve new members by baptism and one by letter. The brother received by letter was baptized by me in the province of Shensi many years ago and is now my hospital assistant. We have removed one member through death, the wife of our Kia yu preacher who was accidentally drowned in the mission premises last summer. Our church book shows a total membership of 86 (including out-stations, 120); but some of these will probably be removed when the roll is revised upon Mr. Adams' return. The two brothers who "gave up cultivating their brains in order to cultivate their farms" could not stand the persecution which threatened them and have set up a heathen tablet in their homes. We pray for these, however, and hope for their return.

Medical.

The medical statistics are as follows, and report for 4 months:

In-patients: male, 57; female, 2; total, 59.

Out-patients, male and female, 1,970, of which 746 were new patients and 1,224 were return visits.

Operations (not including out-patients): Under chloroform, 23; under cocaine, 5; no anæsthetic, 2; total, 30.

Cash received from native patients, $18.39.

More hopeful than ever.

We are glad to close the year with work fully reëstablished in all departments with the exception of Kin K'eo and Miss Crowl's day school. We are more hopeful than ever for the future of this mission and believe that when peace is again established opportunities will increase and blessings will be multiplied. We "expect great things from God," and unless our hands are tied by financial straits and lack of men, we will, supported by the prayers and sympathies of the churches at home, and depending upon him without whom we can do nothing, go forward to the coming year and century attempting still greater things for God.

SUIFU — 1889

Rev. Robert Wellwood and Mrs. Wellwood (in Ireland), Rev. C. A. Salquist, and Mrs. Salquist (in America), Briton Corlies, M. D.

Churches, 1; members, 41; added by baptism, 16.

Mr. and Mrs. Salquist were about leaving for a furlough when reports of the troubles in northern China reached Suifu. By direction of the consul, Dr. and Mrs. Finch accompanied them to the coast, all shortly returning to America. Dr. Finch has since resigned his connection with the Union. He had rendered faithful and efficient service.

It is expected that Mr. and Mrs. Wellwood will return to Suifu in the fall.

Report of Mr. Salquist:

The year of 1899 closed and 1900 opened with the very brutal murder of a young and promising English missionary, Mr. Brooks. As details became known, not only did the Christian people at home shudder and the critics of missions scoff, but the missionaries asked themselves and one another whose turn would come next. Over two hundred strong, Protestant and Catholic, ranging in age from the infant to the man and woman with gray hair, they have entered into the presence of the King. As we are not responsible for the results of obeying the command to go, we can safely leave it in God's hand and feel assured that, through all, his plans will be worked out for the salvation of the Chinese.

The first martyr.

The great company.

The work in Suifu was carried on much as usual and with encouraging results till all were compelled to leave. Early in March we had the pleasure of welcoming back Dr. and Mrs. Finch, and of meeting, though few in number, as an association. Shortly after this Dr. Corlies left us for his station, Yachow.

The early year.

In June sixteen persons were baptized, eleven men and five women, the youngest fourteen, the oldest seventy years. We felt that there was special occasion for rejoicing, because among the number were three couples, a wife, beside a man having a Christian wife and a woman whose husband was a Christian, thus at once making five united families.

Baptisms.

Dr. Finch began work on the new hospital and had the foundation laid and some of the woodwork begun.

Things began to look serious in June, and the longer we waited the more threatening became the aspect. Toward the end of July we received the consul's orders to withdraw and to endeavor to reach places of safety if possible. It was both dangerous and unpleasant to travel on the river at high water level in the intense heat of July, not knowing how soon our progress would be impeded by hostile demonstrations. Fortunately there was no outbreak in the Yangtze valley and we reached Shanghai safely.

Down the Yangtze.

Letters received from the natives report that conditions are quieting in the West and that our property is intact. Only about twenty-five miles from Suifu there was rioting at a Catholic station and some native converts were killed. The last letter received was written the day after Christmas, and tells of our Christians meeting for worship on Christmas day as they do also every Sunday.

Present conditions.

Dr. Corlies, returning to Western China, reached Suifu March 11. He writes briefly:

The Lord has wonderfully protected the people. The Roman Catholic converts in this district have suffered terribly, over one hundred being killed, but our Christians were almost entirely free from persecution.

Sunday and week-day meetings have been sustained. The majority of the people have remained faithful. I am opening the street chapel for daily preaching. The people are most cordial. I am confident we are on the verge of a great awakening in which there will not be missionaries enough to care for the converts won.

KIATING — 1894

Rev. W. F. Beaman and Mrs. Beaman (in America), Rev. F. J. Bradshaw (in America), Mr. H. J. Openshaw and Mrs. Openshaw (in America).

Churches, 1; members, 8; added by baptism, 3.

Mr. and Mrs. Openshaw and Mr. Bradshaw left their station in compliance with the wishes of the consul in July, returning to America, their time of furlough being at hand. Mr. and Mrs. Beaman plan to return to Kiating in the early fall.

Report of Mr. Beaman:

At this early date it is impossible to estimate the past year's achievements and losses in China. The work in Western China has received a temporary check, but has not been destroyed. The workers for a time left the field, but did not abandon the work. They left because they were withdrawn by their representative governments, not because they feared to stay or because the natives drove them away. In fact, the native officials and people urged them to stay, promising that they would use their utmost efforts to protect them, but the consuls insisted that they must go to places where protection would be insured, knowing full well that in case trouble should come the native authorities would be unable to give guaranteed protection, and that failure at this point would compromise missionary interests and involve the western powers. To leave the field for a time was doubtless the best thing to do under the circumstances. The mission property was left in care of the local officials of each city, who unhesitatingly assumed the responsibility of protecting it from being destroyed, if unexpected trouble should come. The mission work was left in the hands of the native churches to be cared for by pastors and evangelists who were to keep up the services and look after the schools and other departments of the work in general. It was a tremendous responsibility for the officials to assume, a great undertaking for the native churches to be charged with. It meant, not that the work was to cease or that expenses would decrease, but that the work was to pass through a time of trial with increased rather than lessened expenditure of money. Funds were left in the hands of the native Christians for the support of the work when the missionaries left the field, and provision made that such help as would be needed should be sent during their absence, so that it has not only called for the usual amount of money expended in carrying on the work, but there have been added to this various extra expenses such as travelling to and from the coast, or in some cases to America, and such other expenses as must arise in caring for mission work during the absence of the missionaries under so extraordinary circumstances. Additional money will be required to make up that which will have been lost to the work by neglect on the part of those who have been left behind in charge of affairs; not because of unfaithfulness on their part, but because of their inability to keep things in a normal working state.

Why missionaries left Western China.

Custodians.

Expenditures increased.

The early months of the year were attended with no little encouragement. Many were interested; not a few were definitely inquiring the way, and some were openly and avowedly taking Christ as their Saviour and Lord. But all at once and unexpectedly the awful storm burst. The intervening months have been fraught with fears and heart throbbings many, and the hour has been one of darkness and peril, but the sky has at last cleared and the bright sunshine again smiles upon us. The day dawn is bright and promising, the missionaries are astir, and the early hours of the day find some in their accustomed places in Western China and many others on their way thither. China Inland mission, Methodist mission, London mission, Friend's mission, and Baptist

Into and out from the storm.

mission workers with faces set westward are pushing their way back to the interior, and thus the feet of God's messengers once more plant themselves upon the Sichuan's shifting soil along the course of the "River of the Golden Sands."

It is regrettable that in the returning ranks to the forefront we have as yet but one man going back to our mission in Western China. However, it is good to have even one. Our hearts go with our courageous, faithful Dr. Corlies, and our prayers are that he may indeed be the fore-runner who will clear a straight path in which many of our number, who are now waiting in America and England, may speedily return to the work of their heart's love and choice.

Dr. Corlies returning.

Good reports are already reaching us that Dr. Corlies has found the people quiet and friendly and that no property has been destroyed. We shall go back with our forces somewhat reduced in numbers, but not in courage and zeal. There is a sweet consciousness that God has in a marked way set his seal on this work, not only sparing the workers from bodily harm during this recent crisis, but also in the past years when by riotous mobs we were all driven away to the coast, by marvellously preserving our lives and the work, and opening the way for us to go back and fill not simply the places allotted to us previously, but greater ones, enlarged, as a result of the troubles. God has set his seal on Western China. Let no man trifle with the seal of his Majesty!

The work sealed of God.

We shall go back with the confidence and consciousness that thousands and tens of thousands of God's dear people are going with us in their prayers, and sympathies, and gifts. How delicious this odor of sweet-smelling incense before God! We shall go back with multiplied opportunities before us and increased responsibilities resting upon us. Who is sufficient for these things? Is the Christian church really ready for this advance move of the Kingdom of God in China? Oh, church of Christ, arouse thyself and take on this beautiful service that time, and wars, and troubles, and martyrdoms, and perils, and labors of God's sainted hosts have made possible for thee in China!

Fragrant incense.

YACHAU — 1894

Rev. W. M. Upcraft, Mrs. Upcraft (in America).

Churches, 1; members, 19; added by baptism, 5.

We are glad to receive from Mrs. Upcraft the following statement of the promising conditions at Yachau at the time when the directions received from the consul at Chungking compelled a withdrawal from the place. Mrs. Upcraft returned to America. Mr. Upcraft rendered temporary service as an interpreter in the British army. When word was last received from him, he had reached Chungking on his return to Yachau.

Report of Mrs. Upcraft:

The year 1900 opened full of promise and blessing. How little did we dream of the dark cloud of persecution and war with all its attendant horrors, which even then hovered over us.

All departments of city work were pursued as so many ways of reaching the people and sowing the seed, thus permeating the mass more and more with the knowledge of Gospel truth. These were: Daily preaching, Sunday services, and Sunday-school, free dispensary, reception of callers, the care of small schools for boys and girls, visitation in the houses, and three heathen Sunday-schools.

Two things stand out prominently. The first is the triumphant death of Mr. Yang. He was the most prominent man, the best beloved Christian, the most faithful, loving witness to Christ, in the little church. To our human and finite wisdom, he could ill be spared. But God took him home; and while we mourned for him we realized that in his death, so joyfully victorious, he was a mightier witness to the saving power of Jesus Christ. The heathen marvelled that a man could die so fearlessly and so happily. A printed account of his conversion, his short Christian life, and his happy death is being circulated far and wide, so that though dead, our beloved brother yet speaketh.

A triumphant death.

The second thing that stands out prominently in the year's work is the interest among the country people. Mr. Upcraft, with native colporteurs, has visited and worked in many parts of the district, including the Lalo field, where he succeeded in getting into closer touch with interesting and needy people. Accompanied by native women, I had also made visits — too few and short — in several of the country places. In some places inquirers sprang up, one, two, or three at a time. But the largest number came from a district practically unworked by the missionary — *Tien-chuan*, a mountainous region lying about twenty miles northwest of Yachow. The Gospel first entered this field through colportage work. Gospel portions fell into the hands of some of the men, who read them eagerly and realized that they had found something for which they had long sought, — a Saviour who could take away sin and give peace to their hearts now and a sure hope beyond the grave. There were many hungering souls who gladly received the Bread of Life, both men and women.

The country people.

The Word eagerly received.

The climax of numbers was reached in the third month, when seventy or more came in to spend three or four days that they might hear the Gospel more fully. Those were happy days when every hour was full of the blessed joy of giving the Gospel to hearts prepared for its reception. So wholly absorbed were they that the parade of the city god, which attracts thousands of country people, failed to elicit any sign of interest from them — they did not even go to the end of the lane to see it go by!

Special meetings were held for men and for women. The latter seemed to *drink* in the truth for which (to use their words) they "had been seeking long years." And when, on Sunday evening, some sixty or more men and women arose on opposite sides of the chapel, indicating thus their desire to be saved and follow Jesus, — do you wonder that our hearts were full of a great joy?

Three score inquirers.

This seemed to us but the earnest of larger blessings yet to come in the near future. Every man and woman carried back to his home Gospels and tracts, to study and to scatter broadcast. Women were planning to bring ther rice and come in for two or three months' study in the autumn and winter. We saw visions of a study and training class for volunteer evangelists; a Bible school for the instruction of country women; the beginning of a self-supporting boarding school for the daughters of Christians and inquirers. But God saw otherwise — at least for the *immediate future*. But our faith is strong to believe these things shall yet be.

Visions.

One day in July we were startled by a report of a French Catholic father escaping from the hands of rioters and coming to our city for protection. A few days later, a special messenger arrived bringing a letter from the consul at Chungking, ordering us to leave immediately for places of safety. After explaining to the natives the reason for our hasty departure, we bade a very reluctant farewell to the Christians and servants, some of whom came to the riverside, where with tearful eyes they prayed us to return soon.

A message from the consul.

Then followed the great exodus. Several hundred missionaries of all societies, all under similar orders, were leaving a quiet field and a friendly people. Contrary to all fears, West China has remained in this condition of quiet up to the present time. The latest reports from there say that property is safe and the people friendly.

Farewell.

The cloudy pillar is being lifted and God's people who were commanded to abide in their tents are once more bidden to go *forward*. He who said "Lo I am with you alway" is with us still. May He graciously open the way for all His called ones to go forth that none of the *many*, *many* open doors may remain unentered.

Again onward.

JAPAN

Japan has drawn nearer to the Western world. It has marched with Western armies. These armies may misrepresent the Christian name which they bear. But the fortunes of Japan have been cast in with the fortunes of Western peoples. Its attitude will hardly again become antagonistic to Western institutions. If the disciples of Christ are faithful to their opportunity, Japan may know the worth of genuine Christianity.

The influence of the recent war, in which the forces of Japan have been identified with the forces of the West, cannot fail to be marked in confirming liberal tendencies in Japan.

It is evident that the old faiths are loosening their hold in the Empire. When a test is precipitated, as in the recent enaction of regulations unfavorable to our mission schools, they may still, by the summoning of all their strength, succeed in securing a formal verdict unfavorable to Christianity. But Buddhism is a declining power. The school legislation has at no time been pressed to the serious disadvantage of Christian educational work, and it is now reported that these regulations have been formally rescinded.

Buddhism losing ground.

The year has been one of quiet fidelity and of gratifying results. Special cause for satisfaction is found in the concession secured recently from the government by our own missionary body, which will result in equal advantages for all missionary organizations. Heretofore serious difficulty has existed in safeguarding property interests as held by missionary bodies in Japan. Through this concession, our resident force of workers is constituted a legal person, property titles being vested in this body. The aim of the missionary's work in Japan, that of promulgating Christianity, is definitely recognized in the concession. This result is of value as securing safety for property holdings; it is of even greater interest as indicating the defining of a liberal attitude toward Christian teaching in the empire.

A notable concession.

An important twentieth century movement was inaugurated at a recent

meeting of the Japanese Evangelical Alliance looking toward the most effective reaching of all parts of the country by evangelistic effort.

The letter from Captain Bickel, whose work lies among the islands of the Inland Sea, is certain to be read with profound interest. Nothing presented in our reports is of more striking interest than this story of the first voyage of the "Fukuin Maru" among the hundreds of islands in the Inland Sea, where the name of Christ had never been heard. That such a condition prevails still in any islands of the earth, in this twentieth century after the life of our Lord, is a reproachful fact. Surely it will awaken in our readers a desire that, not to this people alone, but to all the people of the island empire, and to all kindreds of the earth, the knowledge of the Lord may come.

Work in the Inland Sea.

The visit of Mrs. Safford, of the Woman's Society, was greatly enjoyed in Japan, as in other missions visited by her. The presence of Mrs. Harris, who accompanied Mrs. Safford, was particularly gratifying in Japan. Her welcome was enthusiastic at Tokyo, where she was permitted to see the school bearing the name of her honored brother, Dr. Duncan, and perpetuating the influence of her own far-sighted benefaction.

Welcome guests.

YOKOHAMA — 1872

Rev. A. A. Bennett, Mrs. Bennett, Rev. F. G. Harrington, Mrs. Harrington, Rev. J. L. Dearing, Mrs. Dearing, Rev. C. K. Harrington and Mrs. Harrington, Rev. W. B. Parshley, Mrs. Parshley, Miss Clara A. Converse, Miss Mary A. Hawley.

Chuches, 3; members, 478; added by baptism, 37.

Report of Rev. C. K. Harrington:

My work through the year has been like that of previous years, teaching in the theological school during the seven months of the term, and such evangelistic labors as my strength permitted during the summer vacation. Of my school work I hardly need speak, as it has been similar to that of former years. My evangelistic work consisted of a few weeks labor with Captain Bickel, among the Islands of the Inland Sea, and something more than a month's visit to the field, specially under my care in Shinshû. In addition to the thirteen baptized in Shinshû in the summer, a young man who had been receiving Christian instruction at that station came into Yokohama in November for baptism. One of the believers of Ikeda has entered the theological school. Since Mr. Kaneko and I returned to Yokohama in September, Mrs. Kaneko at Omachi, Mr. Endo, an earnest believer at Ikeda, and the young man Kabase, at Matrumoto, have been caring for the work in those towns.

Evangelistic work.

During term time I have done such Sunday work, in the way of preaching and instruction of Bible classes as I have found to my hand, but have not opened any preaching place to be under my own care. I have also been able to devote a fair amount of time, especially during the summer vacation and the fall term, to some lines of language study which have a close connection with efficient work in the school, and are necessary, in a less degree, for efficient work in general. I find the advantage of it day by day.

Language study.

Personal.

My little family has been blessed with a good degree of health during the past year and with the exception of two or three days in April when I suffered from the ubiquitous "grip" I have lost no time through sickness. A review of the year presents many reasons for thankfulness, both in regard to personal mercies and to the blessing that has been on the work committed to my care, as well as for the encouraging aspect of things, considered from a missionary point of view, in the country at large.

Theological Seminary.

Number of students, 16.

Dr. Dearing writes of a very successful year:

I returned to Japan in the early fall, reaching Japan on Sept. 3, 1900. Of the year at home I may say that it was full of inspiration for our work here. Health we gained, and we came back feeling that we had a good amount in reserve. But that was not the only gain.

Sympathy an inspiration.

Old friendships renewed and new ones made gave us the feeling of a stronger support at home than we had realized. The sympathy with our work shown in so many ways was a delightful experience never to be forgotten. The friends in the home churches little know how much their kindly expressed sympathy does to lighten the burdens for months and years after it is shown. We shall labor more earnestly and our spiritual life has received a quickening because of the visit in America.

During our absence Mr. Parshley had charge of the Seminary. A very quiet and profitable year of the school closed in April. It was a year of especial spiritual power and growth. When we opened in September we found the largest attendance that we have ever had. A senior class of six greeted us. One of this class had been absent from the school for a year, having felt it his duty to visit his native village and try to bring his mother to Christ. He had not visited his distant home since his conversion. He had feared the opposition persecution. I am glad to report that his year at home was successful, and on his return to school he reported to us that his mother had become a believer. These six men represent nearly all sections of Japan, and on their return in the fall had already nearly all made arrangements as to their field of labor after graduation. We had an entering class of three. The summer had been spent by the men in different parts of the country in evangelistic work. The fall was a profitable period of work. Evangelistic work was carried on by the men during term time as usual. Four men go to Tokyo each Sabbath. One other has charge of another out station. The remainder are employed in preaching places around Yokohama. Some of the classes have been combined in Old and New Testament studies in order to make the courses more profitable and interesting.

A prosperous year.

Graduates in demand.

We have received an excellent organ, the gift of the Vermont Social Union, which beautifies the chapel and adds greatly to the pleasure of the execises. Two good sisters in Yonkers, N.Y., also provided the means for securing a set of very much needed maps for the Old and New Testament departments. A friend at the rooms also gave us the mission map of the society, and thus we are able to see not only where the Master and His disciples walked in olden time, but we may still follow the journeys of His children in modern times. These gifts are greatly appreciated by both teachers and students, and will aid very much in the equipment of the school. The library has received no large addition for some time. Gifts for this department, of books, and of money for the purchase of books, are much needed. About half of our students find great profit in reading English books. For such, suitable books should be provided. The Japanese press is pouring forth a stream of books of a religious character which

Valued gifts.

Needs.

should find a place in our library, and if the means were at hand we should secure these without delay.

We look forward with hope to the work of the seminary in the future. The time seems nearly ripe for still further advance in the curriculum and in the requirements for admission. We believe that the seminary has an important place to fill in the future history of Baptist work in Japan. It would be a grand thing if the school could be endowed so that it should not depend each year upon the appropriations of the Union for its support. The instructors have remained unchanged during the year.

TOKYO — 1874

Rev. C. H. D. Fisher and Mrs. Fisher (in America), Rev. S. W. Hamblen, Mrs. Hamblen, Miss Anna H. Kidder, Miss M. Antoinette Whitman, Miss Eva L. Rolman (in America), Miss Nellie E. Fife, Miss M. Anna Clagett, Miss M. M. Carpenter.

Duncan Academy.— Prof. E. W. Clement, Mrs. Clement, Prof. Henry Topping, Mrs. Topping.

Churches, 8; members, 383; added by baptism, 55.

Mr. Hamblen succeeds to the treasuryship made vacant by the furlough of Mr. Fisher.

Report of Mr. Fisher:

A chapel dedicated.

Just as the year opened we were busy in the work of completing our new chapel; its dedication took place February 19; Rev. Mr. Chiba preaching the sermon and Dr. Bennett making the dedicatory prayer. The location has proved even better than we had anticipated, giving us a quiet place for worship and yet so public that at any time, day or evening, by opening the front of the house we can have hearers for the Gospel. Never until now have we had so good an opportunity for work, and by almost daily meetings it has been well improved so that great numbers have heard the message, many of them for the first time.

Through the most of the year we have had a double session of the Sunday-school and for its use have had also to build on an additional room, which we find a great convenience. The mid-week Bible class for young men, immediately following the prayer meeting, has been of great profit. Some have found Christ; a Y. M. C. A. has been formed, and all are feeling greatly encouraged. A most striking case of conversion is that of a young Corean supported here by his government in an engineering school, whose burning desire now is to build something better than ships for his country.

Conversions.

Sabbath observance.

As shown by action taken at the meeting of the General Conference of missionaries held in Tokyo in October (and which by the way was a meeting of deep interest and power), in all our churches the question of faithful Sabbath observance is felt to be a most vital one, and among our own people cases where especial sacrifices have been made for that purpose have been a marked help both to the persons themselves and to others. In heathen surroundings especially, it is earnest lives that do the most effective preaching. One of our chief encouragements in our work is found in the way in which the Japanese are coming to judge a teaching not so much by its theories as by its fruits.

An earnest evangelist.

In our country work Pastor Suzuki has been earnestly employed, giving very much of his time to touring and to work in towns and villages, having no other preaching. He is longing for the reaping time, and it is interesting to hear from people I meet in the towns and on the railroad how many have learned of the Gospel through him. I enjoy very much workingand talking with him, and feel sure such work will bear fruit.

As one of our Baptist Publication Committee I have had to do with the issue of twenty

thousand copies of the gospels as recently revised. Brother Harrington has been so careful in the work that they are especially free from mistakes, and are so satisfactory that they find excellent sale, so that we must soon have a new edition. The Testaments, too, are very acceptable, being published in most attractive form and we hope much from their sale.

Printing the gospels.

Since the new treaties brought us under Japanese law we have all felt very anxious to secure some form of incorporation such that either the Union as such or we as foreigners living here might legally hold property; and to secure this end during the year not a little time and work has been devoted. Gradually progress has been made, much of the active work falling to my lot as I am in Tokyo. Our United States Minister, Colonel Buck, has been most kind, assisting me to an interview with the Minister of Foreign Affairs, which has been of much value to us. Other denominations too are seeking incorporation, and although one or two of them have employed legal advisers at large expense, officers of the Interior Department tell me our application has made the best progress of all, and they hope it will soon be granted. I have not tried to keep count of the number of invitations I have received from officials to come for consultation. Such work requires care and patience and as well as mission treasury work takes much time, but it is needful that the work of others may be the better.

Seeking incorporation.

Surely no one needs to be more many-sided than a missionary. He must be a carpenter, teacher, doctor of bodies as well as souls, a lawyer versed in modern as well as Mosaic law, financier for smallest matters as well as greatest; and when the rope-holders at home grow weary and appropriations are reduced, his feet must be able to find chinks in the stone wall to keep both himself and his work from falling to the bottom.

A many-sided work.

More than ten years' steady work in Japan has made quite necessary for us a season of repairs in the homeland, but never more than to-day have we been anxious for work here, and never have we been more glad than to-day to have had a part in giving to this people the glorious news of what Christ has done for them and is ready to do in them.

A furlough.

Duncan Academy

Report of Prof. Clement:

The year which closed the nineteenth century was one bringing many blessings. It opened with an average attendance of forty, with thirty in the boarding department, our best record. The winter term closed March 30, with our second graduation, the exercises of which, conducted by Principal Watase, were of exceptional interest.

Graduation.

The graduation hymn was written by Mr. Hajime Watanabe, who was one of the first graduates two years ago and is now a student of the Theological Seminary, Yokohama. As he had not yet formally received his diploma, it was given to him this year, together with the four graduates of the year. Of these graduates three have been in the school from the very beginning, and all four are sincere and earnest Christians.

The spring term was comparatively uneventful. The attendance was about the same as during the winter, except that, as the warm weather came on, it was accompanied with the usual dropping off and irregularity in attendance. The graduates all remained in school till the summer vacation for advanced work in English and mathematics. During this term, a few of our pupils were afflicted with a kind of ophthalmia, or night-blindness, which is known by the apt name of *tori-me* ("bird-eye").

Spring term.

Loss of teachers.

At the close of this term we lost two of our teachers, Baptist young men, who accepted calls to better positions in government schools. It is one of the misfortunes of mission schools that they are unable to pay salaries necessary to command the continued services of able and rising young men.

Mr. Kuga, our teacher of Chinese and Japanese, was elected a member of the Tokyo City Council. As he was already a member of the Akasaka District Assembly, we have now two teachers occupying these influential positions, our principal, Mr. Watase being a member of the former body and presiding officer of the latter. These offices are the same as that of alderman in an American city. We are happy to say, however, that the term does not imply all that the corresponding term sometimes implies in America.

The fall term.

During the fall term our average attendance was lower than previously, the number of new students not being so large as the number of graduates and specials who left the school in July. But three former students who were attending higher or special have boarded with us. We were glad to have our graduates and other Baptist boys in our domitory while they attend other institutions of a higher or professional grade. We believe that such a relationship is likely to be of mutual benefit.

Of our recent graduates Mr. Okada is in an office in Yokohama; Mr. Miyakawa is completing special studies in another school; Mr. Tatsuno is in the first year class of the collegiate department of Aoyama Gakuin (Methodist); and Mr. Ishimaru is in the fifth year class of a recognized middle school, in order to get the privilege of taking the entrance examination of the Koto Gakko (college). Of our former specials, Mr. Hara continues to study English with us, while Mr. Takahashi and Mr. Nakajima have entered the Theological Seminary, Yokohama.

Conspicuous among our new students are two Chinese who are pursuing special studies The marked kindness shown them by the other students has made them feel quite at home, and they are making good progress.

New teachers.

Several new teachers were with us during the last term. Mr. Morikubo, formerly of the Imperial Household Department, is the new clerk and manifests special fitness for that position. The new science teacher is Mr. Yoshiwara, a post-graduate student of the Imperial University, Tokyo. Mr. Kurihara, who once served the school for a year as monitor, is an instructor during the absence of Principal Watase, who made a trip of a few months to America to investigate horticulture, floriculture, agriculture, as well as to avail himself of commercial opportunities along certain special lines. He was also charged by the Mayor of Tokyo with the duty of making a study of municipal government in the United States. Principal Watase is greatly missed, but we are delighted that he had this opportunity. The duties of monitor are now efficiently performed by our chaplain, Rev. Y. Chiba. We regret that the demand upon Mr. Sasaki's time at other institutions was so great that he had to diminish his hours of instruction in our school; but we are pleased that he has not left us altogether.

A benefactor.

The great event of the term was, of course, the visit of Mrs. Safford and Mrs. Robert Harris. Mrs. Harris is a benefactor not only in material and financial affairs, but also in spiritual matters. She has not merely supplied the means with which Duncan Academy is, and is to be, equipped, but also furnished inspiration for faithfulness in all the work of the school. She left with us a most appropriate motto, which has been written in Japanese on the wall of our chapel, and will afterwards be inscribed in both Japanese and English on a *kakemono* to hang on the wall of the chapel in our recitation building. This motto is the embodiment in words of consecrated common sense: "Not slothful in business; fervent in spirit; serving the Lord."

Harris Hall.

By the generosity of Mrs. Harris, who has recently made a donation of $2,000 (4,000 *yen*), a recitation building is to be erected, with the name "Harris Hall"; to this is to be attached a wing, called "Runyan Hall." For this we have received not only the recommendation of our Japan Conference last May, but also the authority of the Executive Committee in a cable message. Plans for construction have been adopted, so that work will begin in January.

One very encouraging feature of the last term was the quiet and studious atmosphere of the dormitory. We have rarely been troubled with serious cases of discipline; but we find now an unusually earnest and harmonious spirit, which we trust will continue. The students, in connection with Miss Carpenter and Mrs. Kono, have taken hold with renewed zeal of the Sunday-school held in the dormitory every Sunday afternoon. They have also established, under the auspices of their Y. M. C. A., three voluntary Bible classes in addition to the Bible study in the curriculum. They are likewise actively interested in the Christian Endeavor Society of the Yotsuya church.

KOBE — 1881

Rev. R. A. Thomson, Mrs. Thomson, Rev. G. W. Taft and Mrs. Taft (in America), Capt. Luke W. Bickel and Mrs. Bickel (engaged in work in the Inland Sea), Rev. C. B. Tenny, Mrs. H. H. Rhees (in America), Miss Ella R. Church, Miss Daisy D. Barlow, Miss Harriet M. Witherbee.

Churches, 2; members, 454; added by baptism, 59.

Report of Mr. Thomson:

The Lord has richly blessed the labors of all the workers at this station during the past year. It was with considerable misgiving that we entered upon its work. My health was not good, the previous year having been a very great strain upon me and I was somewhat afraid that the work would suffer in consequence, but the Lord was better and more gracious to me than my fears. We have only praise and gratitude to render unto him.

A prosperous year.

As far as the work is concerned we have never had a more prosperous year. Fifty-nine precious souls have been added to the church. But this is not all. A steady growth in grace has been specially noticeable among the members of the church and the spirit of harmony and unity which has prevailed has been most gratifying. In addition to the two ordained pastors who have aided me in the field work, I have had six co-workers, all of whom, with one exception, have done excellent work. At all of the out-stations a spirit of interest and earnest inquiry has been apparent and has resulted in much fruit. Throughout the year aggressive work has been carried on at all the out-stations, as well as at the two centres of work, Kobe and Himeji. Both pastors, Yoshikawa and Fujinuma, have rendered faithful and efficient service, accomplishing much with their wise leadership and tact in building up the faith and in keeping together the flock committed to their charge. The young men of the Kobe church have carried on during the year a preaching place in one of the crowded districts of the city and have done much good in this way.

Kindergarten and Bible class.

Mrs. Thomson's work with the help of her competent teachers in the Ono Zen-Rin Kindergarten, has continued to prosper and to exercise a wonderful influence for good among the sixty or seventy children who attend regularly and through them among the parents in their homes. In addition to this work the women's weekly meetings have been cared for and Mrs. Thomson has a fine Bible class of eighteen

young men meeting every Sunday in our home. Two or three of the class have been brought into the church.

Out-stations.

The work in Hiogo has been under the care of Mr. Hara and he has done well. The work is very hard and the people are difficult to reach, but he has gathered an earnest little band of believers around him and they are now praying and working for the organization of a church. As the preaching place is about four miles from the church in Kobe, I have arranged that the communion service shall be administered there once a month, much to their satisfaction, as this saves them a long walk and at the same time encourages them to work for the organization of their own church.

After Tanabe san left Ikeda, having no one to take up his work, I kept Goshi san out of the seminary one year to fill the vacancy and also to give him a little practical experience in the work. He was in the police service when Dr. Rhees asked him to go to the seminary. He seems likely to make a good worker.

Takahashi san continues in charge of the work at Kyoto. He has accomplished a great deal in building up the work at this place and is an excellent worker, full of the true spirit of consecration to the service of the Master. Miss Barlow has taken up her residence in Kyoto, and has given valuable assistance to Takahashi san and his wife.

The island work.

The work in Liu Chiu continues to prosper under the efficient care of Mr. Uchida. A large industrial evening school of more than a hundred pupils has been carried on with much success. We ought to extend our stations in that island and should have funds enough to send another evangelist to carry on work at Shuri, the capital. Miss Barlow is spending the winter at Naha and carrying on a good work among the women and children. Mrs. Carpenter has also gone down there for a few months to help in the work and much good is being accomplished as the result of their labors.

Schools.

The work at Himeji moves along steadily with Fujinuma san as pastor. The girls' school, under the wise management of Miss Church, is exerting a wide influence for good in the whole district. In the many Sunday-schools carried on by the teachers and older pupils of the school, hundreds of children are being brought under Christian instruction. Miss Witherbee is also rendering very valuable aid in the school and in Bible women's work, visiting and instructing the women at the various out-stations.

Takashima san is doing faithful work at Fukumoto, but the place is small and he desires a wider field. He visits a great deal all over that part of the country and does all in his power to speed the work. The work at Toyooka has had to be given up, as far as an evangelist is concerned, as Morita san could not live there on account of ill-health.

Statistical.

The baptisms at the various out-stations have been as follows: Kobe church, 8; Hiogo, 5; Ikeda, 5; Kyoto, 9; Liu Chiu, 12; Himeji, 14; Fukumoto, 6; total, 59. The net contributions for church purposes have been *yen*, 618.57. This is a good showing for this field, better than last year, and I rejoice in the prosperity which has attended the efforts of all engaged in the work.

The care of all these out-stations single-handed has been no light burden, along with all the other work and responsibility which necessarily falls upon one who is alone in a station. We were glad to welcome Brother Tenny to our home and to a share, in the near future, in the work of this important field. He is now devoting himself to the study of the language, and this will call for most of his time and thought for the next two years.

During the past year I have been called upon, in turn with the other missionaries in Kobe, to preach once a month in English in the Union church of the community of which

the United States consul and his wife are warm supporters. I have enjoyed this work when time permitted me to attend to it.

Our Baptist force is very small in this part of the country; one other family, three ladies, and ourselves comprise the list. We decided that it would not be best for us to go far away while the others were absent during the hot weeks in July and August, but thought we would rest quietly at our own home in Kobe. Alas for our expectations! The troubles in China forced hundreds of missionaries to seek refuge in Japan, and Kobe made a very convenient stopping place. There is only one foreign hotel in town and the charges there are out of the reach of the ordinary missionary, — from six to thirteen yen per day. There was urgent need that assistance should be extended to these brethren in distress. With two or three missionaries of other denominations who also remained in town, we formed a reception committee, and during July and August we met every incoming steamer from China and landed and helped in all possible ways over four hundred missionaries. The customs officials and harbor police were exceedingly kind, as all baggage was passed at once without examination if any member of the committee was present, and we had the use of the police launch whenever we asked for it. It was a work of love rendered gladly by all, and if we were not rested and fitted for the fall work we had the satisfaction of knowing that we had in some small degree been of service to many who had suffered much hardship and persecution in China.

Refugee guests.

The general conference of all Protestant missionaries in Japan held in October, at Tokyo, took up a good deal of my time, as I was a member of the Committee of Arrangements, the entire correspondence in arranging the programme falling to me, and I served also as secretary of the conference. The meetings were a wonderful inspiration to all present; not for a single hour during the whole of the eight days' session did interest flag.

General conference.

Throughout the year we have been blessed with a deep consciousness of the Master's presence and help; it is with gratitude that I acknowledge his goodness. We enter on a new year with hearts full of hope, and the future is bright with promises of blessing in the work.

Captain Bickel reports concerning the work in the Inland Sea:

With the close of 1900, the "Fukuin Maru" has completed her first year of service as a mission vessel cruising among the islands of the Inland Sea of Japan. The experiences of the vessel and those on board have been, as are the happenings to ships and sea-folk in general, many and strange. When on that Thanksgiving day, a year ago, we received from those who rule a quaint pass to pass and let pass the little vessel of the new hope to islands of many names and strange, the lowering cloud above untried, unknown paths lay heavily upon the whole scene. But the favoring winds of the Lord have gone before us and cleared away the dreaded clouds, filling our hearts with humility and joy alike. In island after island the way was opened for us to deliver our message of Christ's love, until sixty-two were reached, with some three hundred and fifty towns and villages. Our reception by officials and people alike has been, with very few exceptions, a most cordial one, and now after a year of work we find that in renewing our permit a notice concerning the vessel and her work has been sent out by the government to every village office with a request that we shall be treated with courtesy. We have thus visited the most important islands in the Inland Sea, and have come to the

A voyage begun.

Sixty-two islands reached.

conclusion that for the *present* it will be well to concentrate our efforts upon these, leaving other islands to be visited as opportunity may offer.

When we look back upon the year our hearts are filled with joy in the thought of the privilege of being the first messengers of God's love to so many island homes. But as the faces of the forty thousand in the meetings, and the other thousands met by the wayside, or elsewhere — with all their wonder and astonishment at the old, old story so new to them, and the sorrow, sadness, and sin of which they speak so plainly, bear in upon our hearts — we long for means to reach more rapidly the thousands of others in other islands for whom the long silence of the centuries has never yet been broken. And so whether on the beach, in farm-yards, in houses large or small, in schoolhouses like long-forsaken barns, in village hospitals cleared of contents for the occasion, or be it in the very temple of the war-god itself or of some other god, in factory or tile-yard, in rice-wine brewery or under the shadow of some idol-haunted old oak, there has always been the same eager crowd. Staid old village headmen come listening with a thoughtful air and an occasional incredulous smile of superiority; also officials, doctors, priests, and schoolmasters, who are always reluctantly *made* to fill the high places along with the rich man of the village, and who receive the profound respect of the simple islander with a martyr's mien. There are boys just in from a romp and eager for another, but restrained by the fierce appearance of perhaps the only foreigner they have ever seen. Young men and maids, sometimes sedate and sometimes all else but that, gather around. Ever and again the burden bearer of the land, the poor woman with the wee bairn strapped upon her back, modestly takes an unobtrusive place and listens, as ever woman has listened from the old days when the Master spoke till now, with wonder and deep longing written upon her face, longing to know more of one who said: "Come unto me all ye that labor," and whose life and death was *one great love*. And so the scenes, the faces by thousands came and went, and it would seem a long year to have held so much, but ah! it was all too short to touch even the very fringe of the need which they represent.

Strange preaching-places.

Strange audiences.

Wistful faces.

With this need weighing heavily upon our hearts, let us face a few facts. The aims and desires of the vast majority of these people are exceedingly low, their religious ideas, as far as they have these at all, are represented by a vague fear of things incomprehensible to them. The finer distinctions of right and wrong, as referring to the relationship of man to man, of man to his creator, and of man to his own soul, as taught by Christ, are so much of a surprise to them that they fail to grasp their import, much less to appreciate the great possibilities for their own hearts and lives which are infolded within them. Under such conditions it is needful for us to do a good deal of careful, persistent teaching; that is, we must seek to lead these people to appreciate ideals and standards which are sadly strange to their minds and much more to their hearts. Buddhism as it is in the islands has had the effect of stifling any longing for knowledge, any seeking after truth.

Spiritual insensibility.

Here let me say that, among sixty-two islands visited, the four or five which are Buddhist strongholds are the islands in which there is the greatest ignorance, the meanest squalor, and the lowest standard of morality. What, then, does this mean? Just this, that we must break down and clear away before we can hope to build. The ground will need ploughing and ploughing again, and then harrowing and harrowing again, as well as sowing and re-sowing. Hard, persistent, patient work alone, faithfully done, will, with God's blessing, give promise of results.

The fruits of Buddhism.

But we have had, all along, many encouraging signs of interest. Aside from the crowded meetings as a first evidence, we have had all through many who sought to know more of this strange religion which makes men build ships and go across the sea and climb mountains and tramp mile upon mile all because a man who lived in the dim past told his few disciples to go. And if the inquiries are sometimes grotesque, as when in all seriousness and with some hesitancy a village official asked whether it were true that Christians take out the hearts of their dead and eat them, there have been, on the other hand, again and again, questions which surprised us by their clear insight and, remembering the untutored source from which they came, we, with reverent gratitude, felt that the spirit of God was near. And if from one island comes a request that we shall come back and build a Christian village, on the yearly instalment plan, with the promise that the believers will be ready to receive us, accepting the doctrine along with the homestead, there are a dozen more islands where people are asking for more light on this knotty point or that, wishing for more literature, for visits to relatives in other islands, or another call at the place itself.

The perennial puzzle.

A pressing invitation.

Our difficulties in finding entrance have been few and confined to one district. In one island, indeed, a combination was formed in advance to give us no footing, the people deciding that we should not have the hire of a house, and that anyone who attended a meeting should be ostracized. But their scheme only worked in part. The houses were barred, it is true, but the freedom of a shading tree, or standing room under the bright blue sky above, could not be denied. So meetings were held after all, and we hope that not all who came may have suffered the threatened penalty, else should that island be in a sorry plight.

Opposition foiled.

The difficulties are physical for the most part In sixty-two islands there is but *one* in which there is even so much as a "jinrikisha" as a means of conveyance. Islands half a mile wide rise a thousand feet or more, while one of a mile and a half or two miles breadth will have ambitions which cause it to rear its head to some two thousand or three. There is nothing for it but to climb, and tramp and tramp, and climb, along cliffs, over mountains, up stream beds, down steep rain-gutters, and over beach-boulders. It is well, then, that the *heart* can never grow weary owing to the ever present loving kindness of the Lord, for the body but too often does. Again, of tides that sweep and leap through narrow channels, often unchartered or *badly* chartered, which is worse, of boats capsized, of gales and calms, of running for shelter amid shoals and rocks without guiding lights on dark nights, and of driving full tilt upon a bed of rocks, by gale and tide, and clearing again we know hardly how, of these and more a long tale could be told. But what are all those difficulties compared with the vast need, the abundant opportunity, and the ever faithful presence of the Lord moving before us as the pillar of fire in the days of old bidding the darkness of superstition disperse and lighting us on our way? What are they compared with the joy of passing island after island which until a year ago was wrapped in gloomy ignorance of God and his love made manifest, but to which now, if even but once or twice, the Saviour's tender call has come. And as the boys off the beach or the fishermen from their boats hail the trim little ship by name, we thank God that this white-winged token of the love of Christian hearts for their Master and their fellows is gaining a hold upon the hearts of the people. All the toil, and watching, and weariness are then forgotten, naught but the joy remains of serving so loving a Master, and over the whole year we think we see written as with a mighty pen: "His mercy endureth forever."

An archipelago of mountains.

Perils of the sea.

Peerless rewards.

SENDAI — 1882

Rev. E. H. Jones, Mrs. Jones, Miss Lavinia Mead, Miss Annie S. Buzzell (in America), Miss Gerda C. Paulson.

Churches, 5; members, 337; added by baptism, 19.

No report has been received from Mr. Jones. The year has been one of active labors. Mr. Hamblen's removal to Tokyo to assume the treasuryship, leaves Mr. Jones without an associate.

SHIMONESEKI — 1886

Rev. G. W. Hill and Mrs. Hill (in America), Rev. T. E. Shumaker, Mrs. Shumaker.

Churches, 2; members, 128; added by baptism, 14.

Report of Mr. Hill:

As I have been absent from the field for most of the year I cannot give details of work at the present time in the Chofu station. But of the work in general, and of the conditions affecting religious effort in the empire of Japan I can give a few facts and impressions that are full of encouragement.

It is now about five years since I became associated with the work in Japan, and during that time remarkable changes have taken place, favorably affecting Christian missions.

A profoundly influential force.

First it may be said, as a result of these five years' study of the situation, that Christianity has made a profound impression upon the nation. I do not now refer to the influence of missionary teaching and help in creating the new Japan, the great wonder of the age in rapid advancement and permanent achievement in adopting Western civilization, although Sir Ernest Sawtow says that of all influences the work of the missionary has contributed most to that end. But I refer to the fact that as a system of religious thought and a spiritual and moral force in the life of the people, Christianity has become a powerful factor. This is an instance where missionary statistics do not measure missionary progress. An acquaintance with the current discussions in the press of the country, both secular and religious, reveals a deep and serious interest in the religious and moral needs of the people. In the great changes that have come to Japan during the last few decades, moral and religious sanctions, grounded in the ancient religions and ethical systems have been weakened and all thoughtful and patriotic minds are in search of something to take the place of the old. Of course in these discussions Christianity does not always receive approval, for it is not yet entirely understood, and the lingering prejudices are still intense; but such agitation furnishes the Christian a great opportunity, and many earnest minds among the leaders of the people are favorably impressed with the claims of a religion that has always been associated with the highest and purest in material and moral well-being, and that manifestly has in it the power to uplift and help the nations that accept it.

Christianity in high places.

As an illustration of the profound influence Christianity has had upon the nation, it is to be noted how large a number of Christians, proportionately, there are among the leaders of the people. Of the members of the Diet, the proportion has been from four to nine times the normal; among the army officers, six times the normal, and in the navy a fair proportion of Christian officers, including some of high rank.

Also in the universities and government schools, both among teachers and students, Christians are found in extraordinary proportions. This position of power and influence

accorded to Christians in spite of the great and strong prejudices existing, testify to the deep impression our faith has made upon the country, and of confidence in the character of the men it has produced.

Second. The anti-foreign and anti-Christian prejudice is gradually giving way to more tolerance and openness to the truth.

The contrast between the present spirit and the condition five years ago is very marked.

Prejudice expiring.

During the period of intense anti-foreign and anti-Christian feeling of the last decade, nearly all foreigners, whether teachers or government advisers, were dismissed, and many positions of influence were thus closed to missionaries, but at present the reaction has set in quite strongly. Where five years ago a missionary was not allowed to enter the government school of his town, recently he has been called upon to select a suitable Bible for the school library, and there is now a Y. M. C. A. of nineteen members, and this missionary teaches a Bible class including six of the teachers of the school.

There is now a considerable demand for foreign teachers, and missionaries are not infrequently invited to teach English in government schools. Recently several young men have gone out from the University of California to teach in government schools in Yamaguchi prefecture, and the intermediary in making the selection was the Y. M. C. A. secretary in Japan. The government middle school in Chofu is anxious to have the resident missionaries teach English in the school, when only a few years ago public sentiment would not permit such a thing.

The present cabinet is composed of men in full sympathy with foreign ideas and is not likely to place any restrictions or limitations upon the work of the Christian church. According to the recent report of the Bible Societies' Committee for Japan, Marquis Ito's cabinet has abrogated the recent restrictions regarding religious teachings in the schools, and, as showing the supremacy of advanced ideas, the educational department has instituted the reform of gradually doing away with Chinese characters. This is fraught with great consequences and has been strongly opposed by the Conservatives. It will help greatly in breaking away from Chinese literature, customs, morals, and philosophy, and will open up the way for a new literature which may be the medium of large blessing for Japan through Christian ideas and teachings.

School regulation abrogated.

The people will be quick to respond to the release of the pressure of this anti-foreign prejudice, and the larger tolerance for Christianity will, we may confidently expect, result in numbers of men, now intellectually convinced of the worth and truth of our faith, openingly drofessing what they have believed in secret.

The new openness for truth will result in a better hearing for our cause, and with the fear of social ostracism, in part, at least, removed, converts will more readily profess their faith.

Third. The new century movement in Japan is full of promise for fresh power and spiritual life for the churches of Japan, and will help to generate that true evangelistic fervor which is so much needed. This movement was originated and is managed by the Japanese Evangelical Alliance. It was cordially indorsed by the Missionary Conference at Tokyo last October. Large meetings are being held in various parts of the empire and an earnest effort is being made to reach every village and hamlet with the Gospel message.

An earnest religious movement.

The movement has attracted wide attention from the secular press, with numerous indorsements.

The beginning of this movement indicates that the churches are reaping large benefits in a deepened spiritual life, a new dependence on God, and a spirit of earnest prayer, and there is large hope of conversions among the unsaved.

While we would not trust too much to passive events or signs of the times, and while our supreme ground of encouragement is always in our God, yet these facts do give hope to

toilers on the field, and we trust they are but the indications of God's providence, pointing to a new and more prosperous era in all our work in the Sunrise kingdom.

NEMURO — 1887

Mrs. H. E. Carpenter.

Churches, 3; members, 77; added by baptism, 3.

Report of Mr. Parshley:

Mrs. Carpenter was on the field from June until the latter part of November, and Mrs. Parshley and myself from June until September. All of us spent part of our time in Shibetsu as well as in Nemuro. Mrs. Parshley and I also visited groups of believers in Otamura and Kushiro, and I alone visited our most northern work in Wakkanai. In the vicinity of Kushiro there are twelve of our Christians who have moved there from other places, seven being of one family and coming from the church in Shibetsu. On making an inquiry for them at the inn of the village where they live the landlady said, "Oh, yes, we know who they are. They are the Jesus people and live very exemplary lives." We were pleased at this testimony which we knew to be true.

A gratifying testimony.

We had only three baptisms this year. One was the wife of a much loved deacon who has been awaiting the ordinance for some time, but for various reasons has been unable to receive it. Another was an unusually promising young man, another, a young woman. Some others were candidates, but for various reasons baptism was deferred.

Baptisms.

Our churches are at present as follows: Shibetsu, without an evangelist, services maintained by the deacon and by the local physician who is a Methodist. Nemuro is without a leader at present, since Mr. Koike, who has been a pillar in the church since its foundation, has been obliged on account of business relations in other parts of the Hokkaido to give up responsibility for the conduct of the services. Fortunately, however, it is probable that Mr. Watanabe who graduates from the theological seminary in the spring and who is a member of the Nemuro church will undertake the work.

The churches.

The Wakkanai church has an evangelist — a faithful man but untrained. This has not been a very fruitful field; but next year's report will probably be better as there are now several inquirers.

The question of a permanent male missionary for the Hokkaido ought to have serious attention. The field is wide and needs constant oversight, whereas I am able to visit it but once a year. In 1900 I travelled 1,500 miles sometimes in junks, sometimes huddled with coolies in the holds of small steamers, sometimes on unruly horses. The great distances to be covered leaves but a short time to be spent in each place.

Missionary needed.

OSAKA — 1892

Rev. William Wynd, Mrs. Wynd, Rev. J. H. Scott and Mrs. Scott (in America), Miss Grace A. Hughes.

Churches, 1; members, 80; added by baptism, 17.

Report of Mr. Scott:

The cause of Christ has been triumphant in Japan the past year. Not a little of the intense prejudice against foreigners and against Christianity has passed away, and accordingly there is a greater readiness on the part of the people to listen to the message of the Gospel. By a decision of the Supreme Court, the poor unfortunate girls, forced into an awful life of sin and suffering, were given the privilege of being free once more; whereas heretofore for hundreds of years, when once in that life, although forced into it against their own will, there was practically no escape until death came. It was

A great wrong corrected.

a missionary who compelled the court to render this just decision, or else proclaim the shame of Japan to the world. A wonderful victory was this.

Property rights secured.

Again although the Japanese government will not yet allow foreign business men to own land, yet it will now allow the missionary societies to own mission property. This privilege was secured this year for the first time at the request of the Baptist missionaries, and it is especially encouraging in that it not only gives security to mission property, but also proves a more kindly feeling toward Christianity.

Encouraging gains.

The increase in membership in our Baptist churches in Japan during the year has been encouraging. There has been one baptism for every ten who were members at the beginning of the year, and a net increase of over six per cent., while the "Year Book" shows that in the United States the baptisms were one for every twenty members and a net increase of less than two per cent. However, there is a great necessity still upon us in Japan. The present is a great crisis. With only one Christian to each thousand of the population, and only one Baptist Christian to every twenty-three thousand, there is a great and very important work yet to be done. If there is need of great effort in the United States where there is one Christian to every five of the population and one Baptist to every eighteen, certainly we are justified in urging the need of Japan at this its time of great transition.

Changes at Osaka.

Our work in Osaka has been encouraging, although Mrs. Scott and myself were alone in the work until the first of November, when Mr. and Mrs. Wynd returned from their vacation and Miss Hughes arrived in Japan designated to Osaka. The news of the death of Miss Duffield in Chicago, on December 23, was a great shock to us. We had hoped until the word came that she would soon be back in Osaka and at work.

We had in Osaka 17 baptisms during the year, several also joined by letter, and the membership, 70 at the beginning of the year, was nearly 100 at the close. The prospect for a good work in the days to come was never brighter.

We soon leave on our vacation in the home-land. It is with no little pain that we leave the work for a time, but we rejoice to leave it in the hands of Mr. and Mrs. Wynd who are well fitted to carry it on very efficiently.

MITO — 1899

Rev. J. C. Brand, Mrs. Brand.

Churches, 3; members, 74; added by baptism, —.

Report of Mr. Brand:

The year has been one of up-hill work, owing to the indifference of the people. We hold meetings every Sunday morning and evening in our own house, as it is impossible to rent a preaching place. We have also had very interesting meetings in our home on Friday nights; as many as 100 have been present at one time. Mrs. Brand has also had good meetings with the women on Thursday afternoons; as many as 45 have come. We feel, however, that our house is not a favorable place for such work, as these meetings are held in our bed-rooms and parlor. We have gone from street to street in Mito preaching the Word and giving away tracts, and have sold in this place as many as 4,000 portions of the Word of God. We have reason to believe that our labor is not in vain in the Lord. Some of the people say that they are now beginning to understand that Jesus is God.

Conduct in the home.

A request refused.

One day in March I called at the prison in this city to ask permission to see a prisoner who had been there nearly two years, for forgery. After some conversation with one of the officials, I asked if I might preach to the prisoners. The officer said I could not, and when I asked why not, he said, "Buddhist priests preach to the prisoners."

Seeing that it would be impossible to obtain permission to preach, I asked if I might be permitted to give each prisoner a portion of our holy book. I was then told that the governor of the prison was away from home. After a few days a note came asking as to the kind of books I wanted to give the prisoners. When I had explained the character of the book and the tracts, the officer said that the desire to give the books was truly out of the kindness of my heart, and asked me to send a copy of each book to the prison for examination. A copy of each Gospel was sent, together with the following tracts written by Mrs. Brand: "What Kind of Being is the True God?" "How Many Gods are there?" and "God's Love and Justice;" also copies of two tracts written by myself, "The Sufferings of Christ," and "The Way of Pardon."

Persistence rewarded.

After a few days word came that the governor of the Ken, or Prefecture, Mr. S. Kashiwada, had granted permission to give the portions and the tracts to the prisoners, so 800 portions and 800 tracts were sent to the prison with an earnest prayer to the ever-living God that he would bless his Word. There are 1,000 prisoners in the prison, but 200 of them cannot read.

A few days later I called on the governor to thank him, but did not find him at home. The next day he called on me and I found him to be a very pleasant man indeed. I told him that I would be glad to preach to the prisoners, but as I could not do so, I asked him if Mrs. Brand and myself might visit the prison. I said it was not idle curiosity with us; we believed that our presence would do the poor fellows good, and that they would enjoy seeing foreigners. This, he said, touched him very much, and he promised to do what he could to comply with our request. In less than an hour after he had left our home, he sent a request for my helper to call at his office. At once I went with my helper, and after some conversation, which appeared in one of the Mito papers next day, the governor said that Mrs. Brand and I could go through the prison on any day that would suit us, but that we would better go when the weather was fine. So on Saturday afternoon, the 28th of April, I was taken through the prison, Mrs. Brand being allowed only to visit the women's department.

A visit to the prison.

A few days afterwards the following appeared in one of the Mito papers: "Mr. Brand, who stays in this city as a Christian missionary, chooses to improve prisons as a principal business, and has studied it diligently. He saw every prison in Europe and in America; not only that, but since he came to Japan he has been desirous of examining the real condition of prisoners, but he had no opportunity to do so until lately. Yesterday he saw the prison, being conducted by the chief, Mr. Noguchi. Mr. Brand says some people think there is no hope of criminals being changed into good people by teaching them, but this, he says, is a great mistake. If they are not changed, he says it is because those who are trying to correct and teach them are not truly qualified to do so. And he also says, 'If wine, tobacco, houses of ill-fame, etc., etc, were taken away from the community, there would be fewer prisoners in the prison.'" There are many mistakes in the above. I have not seen quite every prison in Europe and America, but some of the statements are quite true. Another Mito paper was greatly displeased because the feet of foreigners were allowed to tread inside the sacred enclosure of a Japanese prison.

A newspaper paragraph.

Shortly after this I received a present of a cup as acknowledgment of the gift made to the prisoners. It is a red lacquer "Saké" (wine) cup, with the emperor's private crest inside.

Taira. — Concerning this place there is nothing of special interest to report. The worker there still holds on, and goes from place to place to preach the Gospel. I have paid a visit two or three times this year, and besides holding meetings in the chapel and in the hotel where we stopped, have gone from street to street preaching and singing the Gospel, and selling portions of the word. I was there two or three days in November, and had a very blessed meeting on Sunday with a few of the members of the

Out-stations.

church. At the close of my address we observed the Lord's supper. We sold five hundred portions of scripture during our short stay.

Yumoto is a town of two hundred houses, not far from Taira. We spent a few hours there, preached in seven different parts of the town, and sold one hundred and ninety-five portions, and gave away as many tracts.

Kasama. — This town is thirteen miles from Mito, and has a population of six thousand. I have been there twice, and preached on *every* street, selling four hundred scripture portions, and giving away a few hundred tracts.

Ishioka. — This place is about fifteen miles from Mito, and has about ten thousand inhabitants. There we also preached and sang the Gospel in every street and in all the by-ways, so that every person in the place heard the word of the Lord, and we sold five hundred portions of the gospels.

Shimodate. — This is a large town of six thousand inhabitants and is thirty-one miles from Mito. I spent twenty-four hours there, preaching in all the streets, and sold over four hundred portions. On our way home from Shimodate we stayed over one train, in Iwase, and there we preached on the streets, and sold one hundred portions.

In a neighbor's field.

I had long had a desire to visit Tochigi, Mr. Fisher's field. A short time ago, with his permission, we went there and preached on almost every street in that large town, giving away hundreds of tracts, and selling eight hundred portions. On our way home we stayed over one train at Oyama, another large town, where for three hours we preached on the long street, and sold over one hundred portions.

Street evangelism.

It was in October, 1899, that the Lord laid it on my heart to go about in this needy district to try to sell the Scriptures, preaching the Gospel as I went, and from that day until the present time I have continued in this work. I have sold 21,000 portions, and have given away 35,000 small tracts, and thousands of our own tracts. During the last year I have preached over 300 (three hundred) times in the streets.

Preaching to festival goers.

Another feature of our work has been that upon the "Matsuribi" (festival days) when thousands (sometimes 20,000) are gathered together to worship the god of the day and have a good time in visiting, buying, and selling. On these days we have stayed from seven to nine hours, preaching and selling the portions and giving away the tracts. I have preached with as many as 3,000 heathens at one time standing around me, Mrs. Brand and her Bible-women assisting.

What the harvest will be is only known to Him, but it is *ours* to sow in hope and *wait* until the day comes when all shall be known.

AFRICA.

A conference.

Perhaps the most notable incident of the year is that of which report reaches us as we write. A conference, representing the entire Congo mission in both its lower and upper river sections, met at Matadi at the close of March. The occasion was memorable because of the range of subjects discussed and the delightful, fraternal fellowship revealed. It is purposed to hold these conferences regularly in the future in accordance with plans followed now by our mission-fields in general. The gain in the promotion of uniformity of policy respecting certain vital practical questions is very great, and the personal gain in the deepening of Christian fellowship is of scarcely less worth.

The year has not fallen behind its predecessors in the revelation of the

characteristic rewards of missionary service. The letter from Banza Manteke presents a wonderful story of the victorious, transforming power of the gospel. Palabala has experienced a very Pentecost, increasing its membership almost one hundred-fold. Lukunga reaches, numerically, a still larger increase. Ikoko continues to maintain its promise of a great harvest in the not distant future. At Kifwa, in the absence of Mr. Frederickson, additions are not as many as in recent years, but worthy gain appears. Bwemba has been re-opened, through the return of Mr. Billington, and signs of promise are appearing. At Mukimvika conditions are of greater difficulty. The terrible curse of rum has cast its spell upon the people. But a promising school-work has developed. Special cause for congratulation is afforded at Kifwa where the plottings of the Jesuits, from which Christian converts had suffered, have been defeated, the persecutors of the native people being severely punished.

A year of blessing.

The return of Mr. and Mrs. Richards gives relief to the workers at Banza Manteke. Dr. Lynch is returning to Mukimvika where medical work will supplement his evangelistic efforts. Rev. C. C. Boone of the Lott-Carey Colored Baptist Convention is about reaching the field. Two veteran workers, Mr. Harvey and Mr. Clark, will be absent during the coming year, seeking rest which it is feared they should have sought at an earlier time. The care of the treasury, in the absence of Mr. Harvey, will fall to Dr. Sims, whose return to the Congo is anticipated with no little pleasure.

Personal.

PALABALA — 1878

Rev. C. H. Harvey and Mrs. Harvey (in England), Rev. W. A. Hall, Mrs. Hall, Rev. C. C. Boone, Mrs. Boone.

Churches, 1; members, 239; added by baptism, 120.

Report of Mr. Harvey:

The past year has been one of ingathering. God has graciously blessed the preaching of his own word at the station and out-stations, and our numbers during the year have nearly doubled. To him alone be the praise and honor. And indeed it is marvellous that the glory of the conversion of sinners should ever be ascribed elsewhere, seeing how little, after all, the most earnest evangelist and soul-winner has to do in the creation of the new creature in Christ Jesus. As little glory indeed as to the child who presses the button and brings on the electric light.

A divine work.

And yet, thank God for our evangelists! We have some good men and true who preach the word, and who constantly have the joy of seeing signs following their ministrations. There are six altogether of these. They are established at the various outposts in the surrounding district. During the year, however, we have suffered a heavy loss by the death of Brother Banaba from sleep-sickness. He was one of the two Banza-Manteke evangelists who came here and held the fort while I went home on furlough last time. The other one (Sitivini) has been helping at Mukimvika for six months during the past year.

Faithful evangelists.

During the year there have been some deaths among the church members, but the rate, I am thankful to say, has not been high — in fact only about two per cent. Of the six deaths, four have resulted from sleeping-sickness. There is reason to believe that this disease is contagious, and that patients should be isolated as far as possible. Where this principle has been acted upon the scourge has been kept within comparatively narrow limits. A remarkable illustration of this we have at our Noki outpost. When the Gospel first went there the death-rate from sleeping-sickness was frightful, but in some of the very same villages, after the word of God came, by advice of their teachers, the people began to treat the disease as contagious, isolating their patients as far as possible, and now the contrast between the heathen villages and Christian towns as regards the prevalence of the disease is so marked that even the heathen acknowledge it, and are beginning to follow the example set them. At our communion service we have separate cups (as is the custom with many churches in America, I believe) and in this way we try and make sure that the "cup of blessing" shall not help to communicate a dreadful curse which there is only too good reason to fear it has sometimes done.

Sleeping-sickness contagious.

The individual communion cup.

BANZA MANTEKE — 1879

Rev. H. Richards, Mrs. Richards, W. H. Leslie, M. D., Mrs. Leslie, Mr. E. T. Welles and Miss Gertrude M. Welles (in America), Miss Catherine L. Mabie, M. D.

Churches, 3; members, 1,500; added by baptism, 339.

Report of Dr. Leslie:

While the news from the outside world has been of wars and rumors of wars, massacres, and famine, we have enjoyed a year of unusual tranquility. For this we are devoutly thankful, as we have been alone since the departure of Mr. Welles early in February, and it has been necessary for me to leave Mrs. Leslie and Miss Dr. Mabie alone at the station, while I journeyed to distant stations to attend sick brethren, or to counsel and strengthen native teachers and evangelists. We had been expecting the return of Mr. Richards since April, but he was detained so many months to enlighten benighted America he has but just arrived in time to enter upon the work of the new century. But the goodness and mercy of the Good Shepherd have followed us, and it is with hearts filled with unspeakable gratitude to him who provided strength according to our days, and enabled us to return this work, entrusted to us two and a half years ago, to Mr. Richards in a prosperous condition.

Deplected forces.

This year there has been, comparatively speaking, no outward opposition. Where, last year, men's lives were constantly in jeopardy in the prosecution of their work, this year they are sowing broadcast the seed of the kingdom without hindrance. Our conflicts have been internal rather than external. In this day of free intercourse between the different districts of this cataract region, no station liveth to itself alone. Heathen customs, such as polygamy, drinking of palm wine, etc., are not tolerated by the church here, but other stations, of our own and other missions, permit one or more of these injurious practices. These differences are not understood by the average native who knows little of church history, aside from that made by the work here. Hence some of the carnally minded, in this and other churches under similar administration, knowing but little of the joy of the Holy Ghost, have been carried away with these allurements, "lovers of pleasure rather than lovers of God." Some seeing the error of their way, returned. Sixteen, of the sixty-five disciplined during the year, have been restored. If one or two of these restrictions

Internal difficulties.

were removed, almost every old sinner in the district would be clamoring for baptism. When the proposed general conference of missions in this part of the Congo is held, and some agreement regarding these essentials is made, some stations will report more converts in the near future, and some less, but eventually there will be more for all.

Dearth of helpers.

The list of native preachers and teachers instead of increasing with the ever-growing work has been sadly decreased this year by death, eight having abandoned the earthly house to take up their abode in their eternal house where sin and sickness and death are unknown. There were none to fill their places, as the great scarcity of food, the depletion of our staff, and the constant expectation of Mr. Richards' return, prevented the opening of the school for training evangelists. Many of the most earnest energetic young men in the church are required to serve six months of the year on the state coffee plantation, and the remaining six must work much in their own fields to provide food for themselves and their families. This interferes not a little with the volunteer work. For these reasons the effort this year has been to cover the territory already possessed rather than to enter new, yet three populous districts have been opened to the Gospel and promising work is begun. From one of these has come the report of numerous conversions. These outposts are being worked by some of the deacons and helpers from the out-stations nearest them.

A triumph of grace.

During the year one hundred and twenty-four have been added to the church by baptism. Among these are some remarkable illustrations of the marvellous grace of God, modern types of the "chief of sinners." An old white-haired, blind chief in a village a few hours' walk from the station was baptized two months ago, who but a few years since was causing people to be put to death by burying them alive and other such horrible means, because he said they were "eating his eyes." But the God who said, "Light shall shine out of darkness," hath shone in his heart and given the light of the knowledge of the glory of God in the face of Jesus Christ. He gave a remarkable account of his conversion, and had a knowledge of spiritual things seldom found in these people when converted at an advanced age. There is "one thing" he knows with as much assurance as the blind beggar, that now he sees. The district where greatest opposition was reported last year has yielded to the quiet, fearless attitude of the brave men who went to them, the organized opposition is ended, and the good seed is being sown; the chief a very demon a year ago has become a lamb, and professes conversion. Other cases are little less remarkable.

School work.

The school work has gone on as usual. While the enrolment is a little less, the average attendance has increased slightly. The recruiting of large numbers of men for plantation service and the gathering together of the smaller villages into common centres, some always remaining behind to care for the gardens, prevents many of the adults attending school. The lack of suitable books has been a serious drawback in this department. The people come frequently with their hard-earned francs begging us to sell them books. Much-worn books from a small school closed temporarily, when brought to the station, were eagerly bought at about the price of new ones. Through the generosity of the Executive Committee and the Women's Board this need has been supplied. Mr. Richards superintended the printing of 3,000 books while in England, bringing them when he returned.

Hunger for books.

Publications.

The printing department has been in operation during the year when time could be spared for preparing translations and correcting proofs. A short life of Christ, or Gospel history, of one hundred and sixty-four pages has been translated and printed, and the apostolic history is now in progress. A native boy has done all the type-setting, printing, and binding, with but little oversight from us.

The advanced school (boarding) has finished its first year and has proved satisfactory even beyond our expectations. The first law of the school is to obey. These children of nature who have never known restraint find this the most difficult thing to learn. They chafed much under the yoke, but a firm and gentle hand has accomplished much. Early in the first term an example was made of two of the boys for persistent disobedience, by expelling them. One afterwards returned with his chief, pleading to be forgiven and restored, promising implicit obedience. He was told that he could not reënter his old class, but on his pledge of obedience might enter the next, which alternative he accepted with much apparent gratitude. Of course they are only flesh and blood boys and do at times get into scrapes, when punishments must be forthcoming, but they will endure almost any hardship in the way of extra work or shortened rations, rather than be sent to their towns, such is their desire for better education.

A lesson in obedience.

The extreme poverty of the people was greatly augmented throughout the district by the failure of rain during the first half of the rainy season last year. Not only has there been no food to sell, but in some sections the people have had to exist on palm-kernels and such other food as they could find in the jungle. In several of the larger villages women could be seen, all but naked, crouching close beside the mat walls of the native chapels, shame because of their unclothed condition preventing them from entering with their more fortunate sisters. That these women might come to the station to attend the communion service, others loaned them their only dresses, themselves remaining at home. Cloth for such dresses as they wear costs only 2.5 francs (50 cents) for each garment, yet many Christian women cannot average one a year. In order to relieve somewhat this distress we gave employment to about eighty of the most needy. They came gladly, bringing a supply of food sufficient for a week, and worked under the hot sun, digging, etc., from daylight to dark for six days for the 2.5 francs in cloth. Frequently twenty or thirty women come seeking to be so employed, for like remuneration, and turn away in tears when told there is no work.

A loan of clothing.

Of course all have not been so needy. A good effort has been made at self-help and 3,216 francs have been raised on the field. Many new chapels and teachers' houses have been built in the towns without any assistance from the station. Two of these chapels, each holding four to five hundred, are built of hard-wood lumber, cut and sawn by the natives themselves, and thatch-roofed. They bought their saws, axes, hammers, and nails from the station barter store.

Self-help.

The medical work has been under the care of Dr. Mabie and has been very trying as the lack of food increased the mortality of an unhealthful year. We trace the sickness and death of some of the evangelists to long months of want. Stories of their struggles have reached us, telling of many days together in which they ate no food, but tightened their waist-belts a little day by day to appease the gnawings of hunger. Ninety-five out of the church of one thousand five hundred have departed to be with Christ. This is the highest death-rate recorded for several years. Fifty-nine of these died of sleeping sickness.

A high death-rate.

LUKUNGA — 1882

A. Sims, M.D. (in England), Rev. Thomas Moody and Mrs. Moody (in America), Mr. Thomas Hill, Mrs. Hill.

Churches, 10; members, 347; added by baptism, 139.

Report of Mr. Moody:

The year has been one of trial and blessing. We have had the teachers in from the outstations for a month, and taught them all that we could in that time. Good work has been

The year's work.

done by the preachers, teachers, and evangelists. I have visited all the out-stations three times during the year, giving help to the preachers in their different fields of labor, and visited a large number of heathen towns, having been out among the churches and towns one hundred and thirteen days during the year. God has blessed the work to the salvation of souls, so that we have been able to baptize 139 converts.

Baptisms.

We have to depend for the evangelizing of these people upon a native ministry, and we pray God that he will raise of native preachers and teachers so that this work can be carried on successfully.

There is one sad thing in connection with our work at Lukunga, and that is the death-rate. We have an average of 25 per cent. per year of deaths among our members. Now, if we had a good missionary doctor at our station, that would help matters very much. The death-rate at Banza Manteke used to be large, but now it has been reduced to five per cent. I hope that in the near future there will be a physician at Lukunga. This would be a great blessing to the work. I trust that God will richly bless the churches in the home-land and also in the foreign field.

Physician needed.

Report of Mr. Hill:

On September 19th Mr. Moody left us for America, and since then Mrs. Hill and I have been alone. We have had no serious illness during the year, and are now enjoying good health, for which we thank the Lord.

The past year has brought much encouragement and cause for thanksgiving, but has not been altogether without its shadows. Two of our teachers have died with the sleeping-sickness, two others have lately shown symptoms of its dreaded presence, while two other bright Christian boys who would very soon have been fitted for the work have yielded to its subtle power, besides a number of others in the church.

Sleeping-sickness.

There is an awakening at Mbanza Nsanda and Kinhamba, two churches that have had no additions for the past two years; some are now seeking the light and desiring to know the Lord.

Nienga, one of the outposts, has been temporarily closed.

Number of baptisms during the year 139, with two members restored. Nineteen have been disciplined. One is transferred to the Wathen church (B. M. S.). Thirty-three have fallen asleep "till He come." Present membership 347. Collections, 230 francs. Two new outposts have been opened, at one of which a number are awaiting baptism. Number of pupils under instruction in the schools, 283.

Statistical.

A little more than three years ago, from one district the report reached us that many were being murdered for their "zimbongo" (riches), or because of some other trivial excuse. The number who fell victims to the superstition and avarice of their own people is not known. The people who committed these dark deeds of Satan, knowing the law of the state against giving the "nhasa" (poison), in order, as they thought, to avoid being brought to justice, dispatched their victims in other ways more cruel and horrible. The teacher in that district gave information, and the state arrested some of the murderers, but they were acquitted — with the exception of one who died in the chains — for want of evidence, there being no witnesses who could say that they had seen the deeds done. Now in the centre of that district there are a company of believers numbering 150 who have turned from the dense darkness and superstition of heathenism to serve the living God, and their influence for good on the surrounding people is very marked. They have endured much persecution from their heathen chiefs as well as from some of the state officials, one of the latter being especially bitter against the Christians, declaring he would have no

A typical story.

"men of God" in his district. But they are willing to suffer for Christ's sake rather than give up their hope in him.

One village, which for years rejected the Gospel and drove Mr. Hoste and the teachers away, has during the last year accepted the Good News. The Lord's ways are "past finding out." A young man from the village while working at the railway company's works met a Christian from one of our outposts and through him was led to Christ. Anxious to tell the gospel story to his people, he returned to his village only to find that the way of the cross was hard, for when he began to preach Christ to them the people drove him out into the grass where he hid for three days, his wife secretly bringing him food. Returning, he again attempted to tell the story of Christ's love, only to be again rejected. He returned to the railway company, where he worked for another year. On coming back to his home he found the people willing to hear the Gospel, and now there are a number of baptized believers, with others awaiting baptism, and we trust many others will yet be led to Christ.

Persecutors conquered.

Through the preaching of another one of our Christians, while working at the railway company's, three young men were converted, and returning to their village have been used by God to the saving of more than twenty souls. Thus the light is being diffused, the rays of the "Sun of Righteousness" are penetrating the darkness of this land. Superstition and ignorance are yielding to its blessed power. Yet much remains to be done. Many villages are hostile to the Gospel, but as in other villages so in these also, we believe that the time will come when their doors will be opened to the entrance of the word which giveth light. Other places are asking for teachers, and our staff of workers is not sufficient for the need. "The harvest is great, but the laborers are few."

The light extending.

MUKIMVIKA — 1882

Rev. C. B. Antisdel, Mrs. Antisdel (in America), F. P. Lynch, M. D.

Churches, 1; members, 2; added by baptism, .

Report of Mr. Antisdel:

The condition of the Mukimvika field is still such as to make the work of the missionary almost exclusively evangelistic. To this end I have given all my energies. I have spent one hundred days at various places away from the station during ten months (the last two months of the year having been spent at Kifwa). When at the station, nearly every day I have worked in the towns about. On the whole I am cheered by the results of the year.

The first part of the year the work seemed to be progressing; then influenza attacked the people and large numbers died. Suddenly all the bitter opposition which I had worked so hard for eighteen months to break down appeared once more. "What is the matter?" I said. "Of late you have been friendly, but now you wish to drive me out of the town." "Since your last visit" (a short time before), was the reply, "many have died; you are killing us; why do you not remain at Mukimvika as other missionaries have done, why are you coming to our towns all of the time? It is because all the people of Mukimvika are killed and you wish to kill us also." After a few weeks the influenza passed, and by persistent visitation and teaching I finally regained the ground lost.

Superstitious fears.

Coast people everywhere, having come in contact with so-called civilization, with its rum and its greed, and often unscrupulous traders are by far the hardest class to influence by Christianity. Again and again Banza Manteke has called your attention to the wicked condition of the heathen there; but two evangelists (whom Dr. Leslie kindly consented to allow to assist me for six months) were constantly

Wickedness of coast people.

expressing their surprise at the wickedness of this people; something far worse, they said, than they had ever seen or heard of in Banza Manteke field even before the missionaries came there. They were continually saying they had never met a people so hardened against the Gospel and so deep in sin, especially in immorality and drunkenness.

Alas! rum is at the root of it all. Rum is destroying their bodies as well as causing their souls to be lost. It makes them lazy, so that they construct only wretched hovels and do not obtain proper food; weakened constitutions succumb to slight illnesses. The "price" of wives is constantly increasing, so is the laziness of the men; hence large numbers of young men and women are unmarried, and their state of immorality is something positively awful. That is what civilization does for this people; among such labor, often with a heavy heart, for I have not much to encourage me except the promises of the Lord.

Rum and immorality.

But wherever the seed has been faithfully sown results have appeared at length. It may require seven years, as at Banza Manteke; it may take much longer, as in Palabala; many of the natives may die; but there will be a "remnant," the chosen of the Lord. There are now a number who have given up witchcraft, and I think truly believe in Christ as their Saviour, but I am in no haste to baptize them until they are thoroughly tried. It was my painful duty during my first year at Mukimvika to see that eight of the members of the church were disciplined. The two left to us, a man and his wife, have been of great assistance, the man especially doing much evangelistic work and teaching in the day school without pay.

The harvest certain.

It was very fortunate that, soon after Mrs. Antisdel's illness compelled her return to America, Mrs. Hall arrived, and although not in the best of health she has done much hard and excellent work. A most capable missionary, she has carried on the school with enthusiasm, and, during the months of great scarcity of food, by offering the small inducement of one-sixth of a pound of rice daily to each scholar in return for such work as they could do, secured an attendance reaching at times to eighty or ninety. To these much religious instruction was also given. Mrs. Hall has also had charge of the Sunday-school. The work at Tuanuango, which two years ago seemed of so great promise, has had to be abandoned, as Portuguese priests have permanently settled there, and have won the people to them, and hold them bound under the curse of rum.

Mrs. Hall.

Report of Mr. Hall:

The past year has not been marked by any events of exceptional importance, but the work of this station has been regularly carried on in its various branches, and more seed-sowing has been done in this section of the field than in any previous year.

Evangelistic work is one of the most necessary features of work in our section. The evangel of "love divine, all love excelling," has been faithfully preached in all the towns in the district during the past year, the workers remaining from one hour to ten days among the people. There has been some opposition, but not of a very aggressive type. Rum and its accompanying evils, added to native superstition and gross immorality, are the instruments used by the arch enemy of souls here. Still we are glad to say there have always been those who would listen to the word. If breaking up the fallow ground of centuries of heathen practices may be accomplished in a moment, this has not been our experience here; hard work has been done, and we must continue to labor, watch, pray.

Evangelistic work.

The regular daily and Sunday services have been sustained. Attendance very fluctuat-

Church work.

ing. During the closing weeks of the year, however, the increase in attendance, and the regularity of a few, also the interest manifested, have been most encouraging. There are but two communicants, three having been expelled, and one having died during the year.

After-meetings have been held at the close of our Sunday morning services in order that those who are thoughtful may be led, if possible, to a positive stand. From twenty to forty have remained, their faces expressing genuine interest, and there are among them some who we believe are honestly seeking truth, and upon whose hearts the Holy Spirit is moving. Pray for such that they may see Christ. There have been touching testimonies in these meetings to the faithful personal work of Ntumba by night and by day in reading God's word and in striving to lead them into light. The faithfulness of his life is attested by the great respect in which he is held in the community, and we thank God for his light.

Signs of the Lord's working.

The children in our Sunday-school are from the day-school. They do not attend in large numbers, but it is a privilege to endeavor to lead their little feet in the path of righteousness. They have been taught to commit hymns and scripture texts, and to relate Bible stories, and they enjoy singing the hymns.

Sunday-school.

One hundred and twenty-five children are enrolled in the day-school. The attendance is very irregular, owing to a lack of interest in education. The chiefs see no need for it, and the parents in some cases even threaten the children if they come to the school without receiving payment, which they must do if they come at all. Then the girls are kept in their gardens, while even the very small children wander in the woods in search of food. The rains failed last rainy season, and hunger stared the people in the face. To relieve in some degree this condition, rice was purchased and plans devised whereby the children could work and receive payment in rice. They brought either wood or water, or swept the compound. Payment is not made until after service, which follows the school; thus all who came attended both — receiving at the close a teacupful of rice for their work.

Day school.

A woman's class was organized by Mrs. Hall, and has been well sustained both in numbers and interest.

Medical cases must be treated daily at the station and sick ones must be visited in the towns. As I write, a poor outcast is dying from Africa's dread disease (sleep-sickness). His last days are made almost unendurable by terrible wounds inflicted by the cruel hand of his savage master. He was attacked for stealing food, while the master himself, we find, is the one who two months ago broke into and stole from our store at the beach. We have endeavored to alleviate the sufferings of this poor soul by feeding him and dressing his wounds.

Medical work.

We praise our God for his sustaining grace through the lights and shadows of the past year, for returning Mrs. Hall to the work she loves, and to which her coming has been a blessing, for a fair degree of health, notwithstanding the scorching heat, and for the privilege of active service, the joy of which far outweighs the cost. But our hearts yearn for more visible results for the good of this people and the glory of our King.

BWEMBA — 1889

Rev. A. Billington, Mrs. Billington.

Churches, —; members, —; added by baptism, —.

Mr. and Mrs. Billington reached Bwemba in July. No formal report has been received from Mr. Billington, but we understand that conditions are brightening. Mr. Billington will temporarily give needed aid at Ikoko in the absence of Mr. Clark.

KIFWA — 1890

Rev. P. Frederickson and Mrs. Frederickson (in America), Rev. Christian Nelson, Mrs. Nelson.

Churches, 1; members, 679; added by baptism, 98.

Report of Mr. Nelson:

We have not had as large an increase in membership this year as for two previous years, yet ninety-eight have been received by baptism and others are waiting to be received. Having been alone this year I have not been able to do as much itinerating as I would like to have done; then, too, we have had great difficulties from opposition to our work on the part of Jesuits.

Opposition from Jesuit priests.

For example, priests with a state officer and fifteen soldiers came to the town nearest us and asked for ten boys to go to their station for Catholic instruction. The king of the town refused. The officer thereupon, being ordered by the priests, caught five boys and carried them off by force. The king went to the inspector at Leopoldville to complain. The state official then thought he would so punish the natives as to prevent any one again appealing to higher authority; so he captured and imprisoned seven men, five of whom were our evangelists.

At another town (Kavaya) the priest first baptized (?) a small child by force, and a little later claimed the child and carried him off to his station.

Jesuits rebuked.

As the chief of the district was assisting the priests in their atrocities and would not listen to our remonstrances, we appealed to higher authorities in succession up to the governor-general. As a result the Jesuits were compelled by the state to withdraw their work from six villages where they had used force, and were forbidden to take children by force from any town.

One difficulty of our work is that many of our men are working on the railroad, but they, together with some of our evangelists, have been instruments in the conversion of a goodly number of their fellow-laborers.

A school of preachers.

During the year in addition to the pastoral and evangelistic work, we have had the evangelists — eighteen in number — at the station for two months' instruction, the course being arranged with a view to making them more efficient evangelists, to give them a better knowledge of the Bible, and to deepen their spirituality.

A Christian boy.

The Sunday-school has been in charge of Mrs. Nelson. One hundred and forty are enrolled. The average attendance has been fifty-six. Many of the scholars have applied for baptism. We are especially slow in receiving children into the church, but some cases have been so manifestly instances of true conversion that we could not refuse baptism. For example, a boy went to the railroad to cook for the workingmen there; he taught some to read the Bible and urged many to accept Christ.

As in previous years so in these we have urged self-support. Two out-stations are entirely

self-supporting, several others largely so; and the central station supports two new out-stations where as yet there are no converts to support their own work. All out-stations construct buildings for evangelists and for worship.

Education sought.

Mrs. Nelson not only cared for the school of this station, but also has charge of the fifteen schools at the out-stations, and part of the year she has herself conducted school in the nearest town. Many are asking to come to the station for instruction, offering to work for their food and clothing only, but we have no work by which they can each earn the fifteen dollars a year needed for their support.

Medical.

The medical work has gone on as usual except that we have increased the price endeavoring to make it meet the cost of the medicine. In the past we have been troubled but little with sleeping-sickness which has carried off so many in other stations, but this year it is increasing in this section; there has been also an epidemic of smallpox in one town. One hundred and twenty died; the rest scattered; but in all towns few comparatively of the Christians were stricken down with the malady. Christianity only will preserve these peoples.

A visitor.

We are very thankful to the Board for allowing Mr. Antisdel to visit here for a time. It has been a great help and most encouraging, especially because of the instruction given by him to the evangelists. As I have been alone during the year, work has pressed upon me; but Mr. Antisdel has taken part of the burden, and his devoted spirit and wise counsels have been a great inspiration to us. We greatly wish that he might stay here.

This field is very promising. Five years ago we came to Kifwa. I know of no station of any mission in Africa that has shown such encouraging results at the end of its first five years of existence. Many towns are asking for teachers. We have a very large field; north and south there are almost no limits, and none east for two hundred miles. No danger for years that we shall overlap fields of other missions.

Re-enforcement needed.

This field is certainly worthy of more workers, not only because of its extent, but because of its promising results. Most of the time since work was begun at Kinjila, in 1890, there has been but one family at the station, and much of the time no woman. Mr. Antisdel in all probability can remain but a short time, and my own health is far from the best.

IKOKO — 1894

Rev. Joseph Clark and Mrs. Clark (in England), Rev. E. V. Sjoblom, Miss Margaret Suman, Miss Ebonne Johansson.

Churches, 1; members, 17; added by baptism, 14.

Report of Mr. Clark:

The year 1900 has closed its pages of sorrow and joy. It came bringing varied opportunities, and has gone back to God with a record of failures and successes.

The following lines will indicate briefly how we have been engaged during its passage, and how we stand at its close.

Early in the year I had the sad duty of accompanying Mrs. Milne and the late Mr. Milne part of the way down country to sail for home, and again I had to go to Kintamo to take over the "Henry Reed" from Mr. Banks, as he also was ordered home after a long fever.

As in previous years we have carried on industrial work, but in this we are much hindered owing to our need of some one acquainted with carpentry, and the use of tools generally, to

take charge of the lads and their work. Our young men have made many chairs, and a good number of bedsteads and tables which have been sold chiefly to soldiers. Several good cupboards and other things have been made for State officers, and the income for these things helps to pay the expense of our work among the young. Our output "on sale" has not been great this year, as eight or nine of our senior lads have been building houses for themselves, and we have helped by making doors and window shutters for them, and for the boards and time we did not make any charge on the lads, as all have been several years with us. Also some buildings have been erected on the mission-station. No coast labor has been employed, as our lads can do all kinds of rough carpentry. But there is no income from the work they have done on these houses.

Industrial work.

Six lads are constantly engaged, except during their school time, in sawing lumber. Others are engaged in brickmaking and one sun-dried-brick house has been built. Gardening has been carried on as before and considerable income has been received from sales of onions to other stations, and from sugar cane, fruits, etc., sold at the station. The gardening expenses have never been entered in the station accounts. Recently we have had men making canoes for our own use. It is almost impossible to find a canoe for sale now, so we have had to begin making them.

Divers trades.

The girls have materially reduced their expenses by profits from sewing shirts, jackets, pants, etc., and by cooking food for sale at the station.

Evangelistic work outside Ikoko has been regularly carried on Saturdays and Sunday mornings. In this way a number of villages have been reached and many have heard the Gospel who otherwise have no opportunity. On several occasions our messengers have had to run considerable risk of attack, as the people do not want visitors who may carry to the State the news of their murderous acts and cannibal feasts. They have repeatedly had ocular proof that these horrid practices have not passed away.

Evangelistic work.

Strange hindrances to these evangelistic efforts arise. For example, there is one village where they are told they must not open their books, as that causes sickness and death. Very possibly some witch-doctor said so, and it must be true.

Mr. Sjoblom has made one evangelistic journey into the district lying southeast of us, but owing to the marshy state of the country, such journeys are very difficult and trying to the health. The out-station on the French side has been carried on in charge of my assistant, Frank. Several visits have been paid to his place and work by Mr. Sjoblom and myself.

Fellow-workers.

The Sunday forenoon services and midday meetings, on four week days, fall to my lot. The evening services are in charge of Mr. Sjoblom, and in all we make considerable use of our young men so as to train them in preaching. Their Sunday addresses are always first delivered to us, and we advise, criticise, or add to their material as we think best. On Sunday afternoons, about five parties go out to hold services and they report what has been done when we meet after the evening service, at which time we have a "young people's meeting." We usually hear of from twelve to fifteen meetings at which the young women have taken part, as well as the young men, in telling the story of God's love.

Sunday services.

To our seventeen church members nine have been added by baptism, and one who lapsed when a member of the Kintame church has expressed contrition and has been restored to fellowship here. So that we are now twenty-seven. There are also quite a number of candidates for baptism.

Contributions are good as all the church members pledge themselves to give a tenth of their income, and some give more than that.

Our school has been in session 229 days during the year. It opened with 234 pupils and

closed with 308. The average of daily attendances was 219. A considerable impetus was given to the school work by an order from the State that all young girls in Ikoko should attend school. A soldier "policeman" was posted here for a time to see that the order was carried out.

The school.

Our relations with the State officials have been very cordial. Several visits have been paid to us, and our school work was examined. Considerable satisfaction was expressed with what we had to show, and particularly with our attempts to teach French to our scholars.

Medical work has been carried on as best we could. We have had a number of cases of pneumonia, dysentry, smallpox, etc. Wounds of various kinds have been treated, as frequently an argument is finished here by bow and arrow, spear and knife. I cut a barbed spear out of one man's waist; it was driven about five inches into his body, and I extracted an arrow from the front of his thigh which had entered at the back. He had not been idle, for in the dispute he put an arrow in one man's face, stabbed a woman with a knife, and slightly wounded a third person with an arrow.

Treating wounds.

One boy with a badly fractured skull was treated and recoved. One severe case of burning (a boy's clothing caught fire when he was asleep) has also recovered.

Several maternity cases have been conducted successfully. Mrs. Clark has been "doctor," but now she has handed over her "degree" and work to Miss Johansson, who has been a nurse in Sweden.

During twelve weeks Miss Johansson has had 1,196 visits from people with wounds and ulcers and 305 for sundry diseases. Several of these require treatment in their own homes. Our people often ask why you do not send a doctor to them.

We rejoice that during the year two new workers have joined us. Miss Suman has come from the Woman's Board, East, to take up the school work in place of Miss Lena Clark; and Miss Johansson has been sent by a Swedish society, and she will take Mrs. Clark's place. Ere we leave we hope to see Miss Johansson joined to Mr. Sjoblom in marriage.

Recruits.

We thank God for those new helpers and pray they may be led of the Holy Spirit in their work, and preserved for his glory for many years of usefulness in this field.

We have had to mourn the loss of our dear brother, Robert Milne, who with Mrs. Milne hoped to take our place so that Mrs. Clark and I might return home. The young people loved him and we hoped much from his second term here, but God had better plans for him.

PHILIPPINE ISLANDS

We reported last year the opening of work in the islands by Rev. Eric Lund, of our mission in Spain, and Mr. Braulio Manikan, a native of the islands, converted during a visit to Spain. Mr. Lund arrived at Manila April 26, 1901, and a few days later reached Iloilo, on Panay Island.

The year has been one of tireless labor. Mr. Lund continued the work of translation of the New Testament entered upon by him while in Spain. The conditions under which the work was prosecuted were scarcely ideal. Of the house secured by him he wrote:

It is made half of reed and half of strong wood. It is in the midst of native huts, and is inhabited by numbers of insects, and a variety of lizards to kill them. Its only comforts are plenty of air and cool breezes, essential in this baking heat. Here we spend the cool hours of the morning translating the New Testament into Visayan.

This work has now been completed and the New Testament Scriptures for the first time are available to the millions of people in the central islands. The executive committee has authorized the printing of Mr. Lund's work, the work being carried out probably in Japan.

Mr. Lund was joined, near the close of the year, by Rev. Charles W. Briggs. The reception met by these workers has more than fulfilled the expectation with which the work was entered upon. The situation is one of promise almost unparalleled in the history of Christian missions. The people of the islands are more than open-minded toward Protestantism. They seem ready *en masse* to embrace it. The chief danger is that of merely superficial profession. Romanism has had its day in the islands. It has shamefully misused the opportunity enjoyed for centuries. It is true now, not only that the friars, who for centuries had preyed upon the people, are regarded with a deep loathing, but that little of genuine attachment remains for the church of Rome. That which is interpreted by some as indicating attachment for Rome is simply that craving for the comfort offered by religious faith natural to the human heart. Protestantism does not encounter prejudice among the people generally. Indeed, the natural dread inspired by the presence of American soldiery quickly gives place to manifestation of desire for acquaintance with the faith of Protestantism. An army chaplain, attached to the command of Gen. Lawton, writes:

The situation unparalleled.

> In one of the southern islands, only two days after we had captured the town, the people appointed a committee from among their most respected citizens to ask me to stay with them as their pastor, tendering me their large church and school-house. . . . This reception was met with from northern Luzon to southern Mindanao.

The experience of our own missionaries, as recorded in the letters which follow, amply confirms this report.

The situation is one challenging the fidelity and the sincerity of Protestantism. Responsibility is vast in the presence of such conditions. Whatever differences may prevail in judgments as to political questions, it is apparent that our American churches are now entrusted with Christian stewardship in behalf of these peoples. The task should be met strongly and joyfully.

A challenge to Protestantism.

"Here," writes Mr. Briggs, "are millions of people, many of them as bright and shrewd and full of promise as can be found in America, the official estimate ranging from eight to twelve millions. Believe me, there has not been a greater call for Christian workers, nor a more urgent call, nor one that promises a greater Pentecost than the call of the Philippine Islands to America to-day."

Our expenditure in the islands has thus far been very meagre. Increase

of funds is sorely needed for the appointment of at least two new workers, and for the erection of needed chapels.

Our Protestant churches are represented in the islands by the Presbyterian Board of Missions, as well as by the Missionary Union, the representatives of the two organizations working in ideal harmony.

Our workers have been particularly indebted to Rev. John M. Dean, the army secretary of the Y. M. C. A., who has rendered greatly valued aid.

Two stations have been occupied in the Visayan group of islands. The locations seem providentially chosen.

JARO — 1900

Rev. Eric Lund.

This place lies about three miles north of Iloilo, on Panay Island. It is an important centre, being the greatest market-place on all the Visayan islands.

The place. Its strategic importance is said to be much greater than that of Iloilo. On Thursdays thousands of natives flock in from fifteen or twenty villages of the provinces. It is said to be the healthiest spot in the entire archipelago.

Mr. Lund's work has aroused intense interest. Mr. Dean writes of experiences connected with visits to outlaying villages:

> Often, after the service had closed, a band of simple country-folk would follow Señor Lund three hot miles to Iloilo, going to his house for a second service.

We give three extracts from letters recently received from Mr. Lund. The first speaks of the large plans which he has had in view during his stay in the island, the second deals with an interesting people whom Mr. Lund likens to the Karens of Burma who have manifested a profound interest in his message, the third speaks of present conditions:

> I am pleased to say that God has heard your prayers regarding my health. During the last four months it has been fairly good, so I will venture to remain here over another hot season. This season commences now and lasts some five or six months.
>
> I have yet to carry out an important part of my old programme before I shall feel satisfied to return to Europe. I will repeat this programme so that you may be able to pray intelligently for us.

A programme. On leaving Spain I considered my mission to be the opening up of this new field and to lay a solid foundation for future mission work, viz., removing prejudices through the preaching of a pure gospel; publishing simple gospel tracts, and starting a religious periodical to proclaim the Gospel in places where missionaries cannot go; to found a church of true converts who will be useful as helpers in the propagation of the Gospel; to complete translation of the whole Testament without which no lasting mission work can be done; to write an English Visayan grammar without which outcoming English-speaking missionaries will stand helpless for a considerable time; to write and publish a series of doctrinal tracts adapted to circumstances and needs of these people; to produce a

collection of gospel hymns, a thing of the greatest importance to a mission in a song and music-loving country like this.

What has been done.

This is a long programme to carry out in so short a time as one year. Now, however, thanks to God, prejudices are removed to a great extent, and the door is wide open for new missionaries to step in; tracts have been scattered by the thousand, the periodical has been started and is carrying the truth to a number of towns in this and other islands, though as yet no church has been organized, a few native converts are already teaching and propagating the Gospel; the whole Testament is translated with the exception of two chapters. So far I am satisfied. But the grammar is only half finished; the doctrinal tracts are being written; and the hymn book seems impossible to produce. I should be sorry to return to Europe without leaving a collection of hymns behind. But God is able to help in all this trouble. Help us pray; nothing is impossible to him. The edition of three thousand copies of our version of Mark was sold, as you know, in a short time. And yet people continue coming to our house to buy. We have to send them away telling them there is not a single copy more to be had.

We have ten boys or so from those barrios, belonging to our own people, living with us in this house, going to the Presbyterian school, and many parents ask us to admit more boys.

A full house.

They sleep on the bare floor and bring their food with them from their homes. If you could see the needs of this field as I see them, you would not wonder that I beg of our Board in the name of the Lord of missions not to defer action regarding the new man we need. He will certainly learn more here (of the kind he needs to know), in three months, than he ever can learn in a year in the best seminary.

I suppose Mr. Briggs has written to you about our first baptism on Negros Island, so I need not mention it. During my stay in Bakolod I had opportunity to teach the candidate and have him begin a Sunday-school in his house the Sunday after his baptism.

I wrote you recently of the despised "pulahan" whom we found in the Jaro market.

A people for a possession.

These are the people who fill our Jaro chapel. On Sunday they continue coming to Iloilo where we as yet have our home. From sixty to eighty men and women used to stay with us over Sunday nights sleeping as they can on the bare floors. Manikan has the names of more than two hundred who come more or less regularly to the meeting. On certain days our new Jaro chapel is too small, though we have place for two hundred people in it. There are some twenty candidates for baptism among those who are receiving instruction on the subject. In order to test them and teach them more fully the ways of the new life, we have organized them into a sort of Endeavor society to evangelize their own barrios, where we, on account of the war, cannot go ourselves. At present they have started four Sunday-schools in as many barrios.

They are far from being such "beasts" as the educated Filipinos consider them to be. On New Year's morning, for instance, those simple "pulahans" surprised us with an artistic and superb decoration of the chapel with splendid tropical plants, twisted palm leaves, some wrought into flying birds, and luxurious flowers. An elderly American lady, who was present, said with tears of joy in her eyes that she never was so impressed by any religious meeting in the States as by the meeting that morning in Jaro. A few of these pulahans are, no doubt, really converted. They have given up their idols, they pray in our meetings, they speak to others of their new faith, and they suffer persecution. To avoid being murdered by a sort of Filipino "boxers," one of them has not been to his home for a long time. Peace is being established in the province now, and we may have baptized a few of them before you hear from us again.

Allow me here to give you all my hearty thanks for the reënforcement we have had the pleasure to receive in the person of Mr. Briggs; but let me ask at the same time who is going to be the leader in Jaro, and when will the new man be here? Help us pray God to send laborers into this field and to raise up faithful native workers among us.

A question.

A word again about our version of the Testament. The Filipino "boxers" (under Aguinaldo's regime) murdered my helper in the translation work four months ago. This was a great loss. I had been explaining New Testament doctrine to this man for three months night and day, until there was not in these Visayan islands a native who has such clear ideas of our doctrines, and we had translated all of Paul's epistles, except two, when the poor father of five children was barbarously murdered near Jaro while coming to our house. Were it not for this we would have completed the translation of the whole Testament by this time. But in spite of difficulties, I hope we shall have finished this difficult task by the end of next month.

A helper killed.

It will probably interest you to have a few lines about last week's events in this mission. As I think I wrote you, five Sunday-schools were started in as many villages by our native converts on the first Sunday of the new century. Last Sunday morning four of these schools, fifty children in all, were brought into Jaro chapel for examination and for distribution of Sunday-school cards, printed by our assistant in Spain. We had never seen these children before. The chapel was crowded with people. Most of the children had to sit on the floor. Mrs. Conger, of Washington, played our baby organ and Captain H., our neighbor, was on the platform. We were all surprised to hear from the lips of these children how well they had been instructed in the simple gospel truth about salvation through Jesus only. Some of them had been beaten in the village school for refusing to worship wooden saints.

A union Sunday-school meeting.

This gathering did not include the Jaro Sunday-school, which comprises nearly the whole congregation. About one hundred of these people came into Iloilo evening service and remained as usual overnight, sleeping on the bare floor. Monday morning we were up early and married five couples of the company. Then they all returned to their huts walking barefoot from three to five hours inland. Our little paper is constantly gaining new subscribers in one of their far-off towns, the "presidente" being one of them. Now they brought the news that there are about one thousand people ready to abandon Rome in that place. That they mean business up-country is proved by the fact that they have already buried two of their people without the priest and brought us babes to pray for, instead of taking them to the priest to be christened. Now this is all in our field, and constitutes new arguments why we should have at least one new man at once.

A night's lodging.

On Wednesday the translation of the whole Testament was completed. This work would have been finished a couple of months earlier, had we not translated several books anew. We hope to give much time to revision, and we are translating a second time some of the epistles.

Translation work completed.

This same week we rented a house in Jaro. So we no longer live in Iloilo. We are in the strategic point of our field, live in a better and less expensive house than in Iloilo, and have a large place, built of masonry for the long expected printing press.

BAKOLOD

Rev. Charles W. Briggs, Mrs. Briggs (in America).

Bakolod is situated on the coast of Negros Island fronting Iloilo. It is the seat of civil and military government, and is the largest town of the region. It is in constant communication with the other towns along the coast. Mr. Lund visited this place early in his stay at Iloilo, meeting an enthusiastic reception.

The place.

Mr. Briggs writes of the attitude of the people:

They are clamoring to hear the Gospel. They have never heard it, but they have heard of it. If I could preach in either Spanish or Visayan I should have larger audiences than throng any church in America. Calls come in from surrounding towns for the "padre protestante" to come and preach to them.

We quote from two other letters received from Mr. Briggs:

Three weeks have passed since I became a Filipino, and now I can begin to give you my view of matters here.

First, Brothers Lund and Manikan are doing a most excellent work here. The hand of God and nothing less gave us these men ready to begin work. What they have accomplished by way of translation of the Scriptures, preaching the Gospel, interesting the Filipinos of both classes, and in every way opening up the field for more workers is more than you could realize without actually seeing it.

A conviction.

As to opportunities for missionary work here, I don't believe there is a field in all the world that equals it. I could write a great many facts that would show this to be a field of wide-open doors, but Brother Lund has written of this from time to time, and it is sufficient for me to endorse what he has already sent you. I would urge the hurrying of more men to this field at once.

I have felt a growing interest in matters here and can no longer keep from urging you to give us more men at once. Let me state some of my reasons for doing so:

(1.) The open doors here. This part of the archipelago is almost entirely without religious leaders of any kind. The friars have left under constraint and dare not return yet. While the people are nominally Roman Catholics, they are more than eager to hear the Protestant Gospel. Mr. Lund preached here last Sunday evening, and, in spite of lack of advertising, more people came than could get within hearing of him. One man had come all the way from Silay, some fifteen miles north of here, a long distance considering the poor means of transportation — oxen. How he heard at Silay that Mr. Lund was to preach, none of us know. The fact that the news went so far shows how interested the people are. The most of the sermon was an awful tearing to pieces of the Roman faith, using to that end many quotations from the New Testament. None of the people were unwilling to hear it, none of them allowed any prejudices to cause any dissent, which convinces me that they are ready to be taught the right Gospel. This audience was composed of the most intelligent and best educated people of the city, all of them trained from their youth to suppose Romanism to be the only true faith. It surpasses what would be found in any other mission field in the country or in the world.

Open doors.

(2.) The fact that these doors will not long be open as they are now. Some one will come in. It reminds me of the Lord's parable of the demon finding the room swept and garnished. The Jesuits are already playing the part of the seven. A paper has been started at Harrow (Jaro) to fight our work there.

A parable.

(3.) The fact that we are not doing our part of this work so well as some of our brethren. For instance, the Presbyterian Board now has five strong men on the field, and one of them told me this week that there were more to come at once. We are behind them in answering God's call, for which I am more than sorry.

A good example.

A claim.

(4.) The claim of this field on American churches is second to none other, and I feel that it has precedence.

EUROPEAN MISSIONS

FRANCE — 1832

Churches, 27; members, 2,148; added by baptism, 216.

As stated in our introduction, the work in France is now organized in two departments — the one cared for by the Franco-Belgian Committee of the North, the other by the Franco-Swiss Committee of the more southern districts. The two interests are united in the one French Baptist Union.

Two committees

Mr. Cadot presents a report from the northern section of the work.

Mr. Revel, pastor of Rue de Lille Church, Paris, writes of this important interest. We regret that no letter has been received concerning other interests of the work under the care of the Franco-Swiss Committee. We have expected to receive such a report from Mr. Saillens, and indeed are quite confident that failure to receive it is due to miscarriage of the mail, as Mr. Salliens is exceptionally faithful as a correspondent.

Franco-Belgian work.

The work at the Rue Meslay Church, Paris, which is under the direct supervision of Pastor Salliens, has prospered. Twenty-nine were baptized, and notable advance was made in the liberality of the people.

Rue Meslay.

The entire work of the Franco-Swiss Committee includes seventeen churches and twenty-five mission halls in towns and villages. Its force of workers includes twenty-one pastors and evangelists, with seven Bible women. Its total membership is 1,201. Ninety-seven baptisms were reported during the year. Offerings by the people reached the total of 23,064 francs.

Statistical.

The outlook for the entire work in France is one of promise. Our French brethren are deserving of the warmest sympathy and confidence of their brethren in America.

Mr. Cadot writes of the Northern churches as follows:

The brother whose duty it is to inquire into the temporal and spiritual condition of the churches of this association has just completed his annual visit round.

Paris (123 Avenue du Maine) is diligent and self-supporting. God is blessing the

A vigorous body.

ministry under which it is placed It has a group of faithful deacons, who are brave fellow-workers with their pastors. They take pains with their work and know how to help with their money. The simple members of the church, too, fight with their chiefs, march to the attack and stand in the breach. The principal pastor, Philemon Vincent, told me: "I have among them fifty evangelists." They go out two by two when they can and endeavor to find recruits to increase the battalion. The church added twenty-eight or thirty new members last year. Other candidates have already made application to be baptized. This church is an example and an encouragement for all our flocks in the north of France and Belgium, because it supports itself with its own resources. The pretty chapel that has been built has cost more than was expected, and there remains a large sum to be found before they can be free of debt. But if the church continues aggressive and full of spiritual life it may well count upon God.

Saint Sauveur (Oise). — This church was founded by our departed venerable brother Cretin. It numbers about seventy-five members. But if those who left it to carry the Gospel elsewhere were to return with the souls that God has given them it would number, no doubt, more than a thousand. What a result! What fruit for the work of one of God's servants! It is in this locality that the faithful pioneer above mentioned was the means of turning from Romanism to the true faith a dear friend who, if she still lived, would see herself the happy mother, grandmother, great-grandmother, and great-great-grandmother of more than a hundred members of our congregation. This church, under the ministry of a good brother, grown gray in the service of the Master, has not much of this world's goods; but there is no debt upon its place of worship, which is the gathering place of all the Protestants in the neighborhood. They had there three baptisms last year.

Saint Sauveur

"The third and fourth generation."

Compiegne (Oise). — Our Brother Meyer has had some encouragements. He baptized seven persons, some of whom belonged to his own family. But he has not considered himself in a position to open a meeting room at Compiegne, his centre, as he has done at other points. We do not know the results of his winter campaign. Meetings continue at Breuil, and the brethren are steadfast. But our Brother Meyer has suffered a great loss: his interesting son, aged about 16, whom an American family had taken with them to Switzerland, fell over a precipice with another young man and both were killed. We thought that after this great trial our brother would have left for Belgium; but up till now, in spite of his brethren's advice, he has preferred to remain where he is. We wish that the places where he has preached so bravely this winter may give him true and lasting encouragement, and that the dear proselytes at Remy may be faithful and give him joy.

Compiegne.

A distressing bereavement.

Chauny (Aisne). — The pastor of the church at Chauny (Aisne) has not been able, for want of means, to keep the student he was preparing for the ministry. Another has now been offered him, for whom a friend would pay half the expenses. There still remains the other half to be provided. Good meetings have been held this winter at Chauny and at many outlying places. Some have been presided over by a dear American brother, our friend Leonard. Many tears of repentance have been shed. Many prayers have ascended to God. The conversion of one young girl awakened others who fell on their knees and asked the prayers of the church. Twelve or fifteen persons were converted, perhaps more. And this was the means of bringing back to God some who had become cold. We expect new blessings from above. Among the new converts we might perhaps find some young men to prepare to become our successors. God will send us, no doubt, the necessary means, if he approves our desires. There are many other needs to supply in the churches of our Association. First of all, as it is by the means of our brother Leonard that the revival has taken place here, we are going to see (at

A gracious revival.

Chauny) whether it is possible to send him into the other churches of our Franco-Belgian group. Several of our pastors have asked for him. We shall be happy to pay for his expenses with the help of an English friend.

A self-sacrificing pastor.

La Fere (*Aisne*). — The insufficiency of the means for the work has, during the past year, obliged our dear colleague, H. Andru, pastor of this church to accept a secular occupation, which allows him to do without the help sent from Boston. He, however, continues to preach to his flock as often as he can, and to fill the office of permanent secretary for our French and Belgian Association. The sacrifice that our brother has made in leaving the salary which he received to his too little remunerated colleagues receives its reward in the joy that he has in working gratuitously for his Saviour and for his brethren. He had yet another joy. Two young men of his church who are only, we hope, the first fruits of a greater revival, have just given themselves to the Lord. We have received to-day the visit of a deacon of this church, who, in telling us of the conversion of his son and his friend, shed tears of joy. We expect more blessing; for during the visit of our brother Leonard to this church, we listened to fervent prayers, accompanied by tears from the parents who were present, among whom many prayed for their children. When dear pastor Andru is absent, our brother Gilbert, a deacon of the church, is the preacher.

Ougree (*Belgium*). — Our visit to the brethren in this locality was made under rather unfavorable conditions, on account of the rainy, dark, cold weather we had during our stay there. For that reason we had fewer people than usual at the meeting. One of the preaching rooms at Seraing does not belong any longer to the church at Ougrée. Furthermore, for various reasons, our brother Broguiez finds it impossible to build a chapel in that town. His precarious health is one reason, and under present circumstances he cannot go to England to seek funds. The worst is that he will be obliged to use part of the money collected for Seraing to repair one side of the temple at Ougrée, where, on account of the thinness of the walls, the rain works in and would finish by destroying the place of worship if nothing were done to protect it.

Building plans delayed.

We are told that ten or twelve of our brethren, formerly led away by the disciples of Joe Smith, have recently had their eyes opened by the revelation of disgusting, hideous things connected with this people; so that they have told the pretended "Latter Day Saints" never to come into their presence again. It was one of their own members who revealed what he knew. It drew upon him a terrible correction from one of the false apostles. They wanted to throw him out of the window. It is good, sometimes, that there should be a scandal. In spite of this, however, other dupes remain blind, and let themselves be persuaded that polygamy is "a sacred principle." One of these astonishing disciples of Smith is going to leave his wife and children while he goes to Utah, where he will find one or several substitutes for his legitimate wife. He is to leave soon. At Ougrée, where we spoke of the revival at Chauny, three penitent souls came forward and asked to be prayed for. At Elain, above Liege, there were four. Our brethren, Broguiez and Taquet, are encouraged in their work, and though their church is very poor, it accustoms itself to give more and more for the service of God. *Eleven baptisms at Ougrée.*

Mormon propagandism.

Petit Quévy (*Hainaut*). — In alighting from the train at Ougrée we had found on the platform our Brother La Gravière, formerly a socialist and atheistic journalist, to-day a Christian literary man. He is trying to form a little church in the above locality, and had come to ask us to give the following Sunday to his little flock. We visited him on Friday, as well as another brother in the neighborhood, who with his dear wife entertained us kindly. We passed a profitable evening with them. If God permits we will return to Petit Quévy this summer and make acquaintance with this little group of believers, who appear to desire to found a Third Belgian Baptist church under the direction of Brother La Gravière.

Nucleus of a new church.

Flobecq (*Hainaut*). — We passed some hours in this town of 5000 inhabitants. There is a family living there who desire to have the visits of our friends at Péruwelz or Roubaix. They are curriers, skin dressers, and were baptized in Paris by Brother Saillens. These friends are there in the midst of a population entirely Catholic. They would like some one to begin a work of evangelization around them. We have promised to send them visitors, if they, in their turn, will endeavor to spread around them the doctrine of life, and will try to gather those friends who might be impressed by Brothers Rafinesque and Dejonghe.

Seed carried far.

Lens (*Pas de Calais*). — We passed an excellent afternoon in the little wooden chapel that Brother Farelly has built for the purpose of gathering the brethren of this locality and its neighborhood. We had about fifty hearers. The news brought from Chauny made a great impression. Tears flowed from many eyes, while husbands prayed for their wives and fathers for their children. Some young girls were very much affected. One of them, whom we urged to give herself to Christ, accompanied us as far as the station, where, standing on the pavement, we prayed before leaving her. We think that she blesses God now, with her father, for the joy of her salvation.

Prayer in the highway.

Béthune (*Pas de Calais*). — A splendid meeting in the little new chapel which Pastor Farelly built last year. There was a good audience, although the Catholics are difficult to reach here. Many of these were present. There was much prayer and thanksgiving. Deep emotion was manifested. We believe that blessings are in reserve for this church, and that God will use our Brother Leonard to be a means of good to them. Pastor Farelly is a great worker. Besides the paper, the "Pioche," which he manages, and which takes much of his time, he published last winter a miner's almanac, full of good stories and much useful information, in order to fight drinking habits and to spread gospel principles.

A hopeful meeting.

We went now to two of the mission-stations of Béthune. We visited many families, and in the evening we had a meeting where men, women and boys prayed with much fervor and many tears, after having listened to the exhortations and heard the story of how the revivals began in one of our churches.

Bruay (*Pas de Calais*). — We had also a good evening in this locality, at our meeting with the flock, which our Brother Vantrin edifies by his fluent and popular preaching. His work is not without fruit. Four were baptized at Easter. There are 68 members, 70 children in the Sunday-school, and about 80 hearers in the meeting. After the address we invited those who wished to be prayed for to raise their hands. A man, still young, came forward, weeping. Seeing him shed tears many were affected, and four or five children began to sob. Many prayers followed the appeal. As we went out of the preaching room we heard that the man who had wept was a candidate for baptism, and that the children who had wept with him were his. We learnt also that he had lost his wife five months before, and that her sickness having doubtless obliged him to incur debts the brethren of the flock had come to his help by taking his five children in as many families, although one of those who thus opened their houses had already eight children of his own. I bless God that one of our churches has done such a thing as this.

Caring for the motherless.

Auchel (*Pas de Calais*). — The condition of this flock appeared to us to be better than last year, although the pastor, M. Hugon, is still in ill-health, and the exodus of young girls for England continues, and the miners and their families move to other places. We paid some good visits to the members of the flock, through the long lines of houses cracked by the movement of the soil, consequent on the fall of the wood in the mine below. In the evening we had an excellent meeting. After the address three persons who were impressed asked to be prayed for, that they might be saved. Two of them remained for a second meeting, as well as two young girls and a boy. The brothers and sisters present joined in fervent prayers for

the souls in distress, who were weeping and praying. A poor man, of whom we had heard reports of acts quite contrary to the cries of penitence which he utters now, is on his knees; but having doubtless never prayed in his life he does not know what to say, and repeats the words of a child who is asking pardon by his side. Soon the two young girls, the lady, and the boy are calmer. They believe that God has pardoned them. A child of eight years is weeping also, as if he felt himself a sinner. We pray with him. May God confirm and render effective these deep emotions, and may the dear pastor gather abundant fruit, after his long efforts to build his work on Jesus by true conversion.

In an after-meeting.

Roubaix (*Nord*). — It is here that our dear Sister Louise Dinoir lives, a Bible woman, manager of a Dorcas society and a Thursday School. This sister is not content with saying "I believe in God"; she serves Him. It is she who, filled with love for her neighbor, gave twenty-two or twenty-three pieces of her skin to save the life of a child, although when the second little square was taken she fainted with the pain. It is this sister who receives and cares for the Lord's messengers, when they go to preach in her little hall, 6 Rue de Tennis. Our audience that evening was rather small, snow having fallen. Nevertheless we expected a blessing, and God gave it, after part of the congregation had left. Those who remained were then more free to open their hearts. They knelt down, and some who had never before prayed in public burst out in supplication. One young girl was in great anguish. We prayed with her. She found peace. The next day her mother, touched by the remembrance of the preceding evening's prayers, prayed with us twice at her own house, and professed to entrust her soul to Jesus. May God strengthen them! We have heard since that a young man for whom his father prayed had found peace. They asked us to send Brother Leonard to Roubaix. It is done.

A saintly woman.

Croix (*Nord*). — Our Brother Mafils convoked for the next day a fine congregation in his chapel. Members from different churches were there. They prayed with us heartily, but no one asked for prayer for himself, nor even for his children. One brother only asked for the conversion of his wife, and the daughter of one of our sisters prayed for herself; whilst some others thanked God for having saved them. We believe that those who did not dare to raise their hand (as the sign of their need of the prayers of their brethren) in such a large congregation went away ill at ease, with the resolution to kneel down in their room before God.

Souls ill at ease.

Peruwelz (*Belgium*). — Our Brother Rafinesque, who is pastor here, is still seeking funds necessary for the purchase of a piece of ground and for the construction of a temple, because the present preaching room is badly situated and unattractive. He requires five or six thousand francs more. At his station of Blaton and Bernissart there are about ninety hearers. We had a blessed meeting at Péruwelz, which seemed to have touched all hearts. It lasted three hours. More than two hours were passed in prayer. The result was that two young girls gave themselves to Jesus, and a boy and a man showed great sorrow and anxiety, asking the prayers of all, and pouring out their hearts before God, in such a way that they seemed also to have taken possession of Christ, and to be standing under the shadow of His cross. Great and holy joy among the brethren of the little flock. If we mistake not the two young girls were baptized at Easter. May dear Brother Rafinesque enjoy the fruit of his efforts and of his prayers, and may the whole church at Péruwelz be encouraged as well as those of the sub-stations.

A blessed service.

Denain (*Nord*). — The work of the Lord goes on here in an encouraging manner, although the pastor, M. Vincent (father), feels his strength declining and is not able to work as he once did. Happily, his devoted and disinterested helpers give him their assistance, and supply several of the mission stations where considerable numbers of hearers go to listen to their words. The finances of the church continue to improve. A brother colporteur, partly

supported by a brother of the church, has just established a new station at Boussière, near Hautmont, and our pupil, O. Guillamore, who has returned to his family (because we were not able, for want of funds, to keep him here), goes on Sundays to proclaim the word of truth at Boussière, where a farmer receives him into his house, which is the meeting place. At Denain Sunday-school, when we told how some children had been converted at Chauny, much emotion was produced among the classes. Many scholars asked to be prayed for and prayed themselves. In the afternoon the effect which had been produced at the morning service seemed to grow, and after many of the fathers and mothers had come forward, asking with tears for the conversion of their children, we had an after-meeting, when more than twenty boys and girls remained, as well as parents, who came to pray and to shed tears with their children. It is especially amongst the young people of our churches that anxiety has been manifested, and that prayers for pardon have gone up to heaven. Eight or ten of our young hearers at Denain told us that they have found the Saviour, as the result of the two meetings. It is the future that will show whether the work has gone deeper than the surface. We hope that, at home, parents will cultivate in their sons and daughters the feelings of which we have spoken.

Interest among the young.

Auzin (*Nord*). — It is with this station of Denain, which has since become a church, that our visit to the various flocks of our Franco-Belgian Association terminates. Conviction of sin and the desire to obtain pardon caused seven young men and women and one child to leave their seats and kneel in front of the platform. The weeping of those anxious souls set the whole room sobbing. But one unhappy young man, who seemed much moved, resisted the invitation to come forward. Two or three proposed to give themselves to Jesus. The sequel will show if these hearts have really given up sin to follow the Saviour. That which we cannot doubt is that the breath of the Spirit has passed, or is passing, over many of the children, young men and women of our flocks. Let no one resist the action of the Spirit, nor prevent these young people of our congregation from going to Jesus.

Burdened with sin.

We were not able, this year, to visit the church of Preseau, where our brother, Corporal Coquet, lives, nor the Mission Station of Lourches, etc., etc.

At Chauny, on Easter day, we had four baptisms only, as we wish to wait till Whitsuntide, to baptize many others of our dear new converts. God gave us an interesting service, followed by the presentation of a child to the Saviour. We think that it was a happy Easter for our people. Glory be to God, through Jesus, our precious and divine Saviour!

Mr. Revel, pastor of the Rue de Lille church, writes as follows of its work:

In May, 1900, I succeeded to our Brother Sainton, who judged that he was imperatively called to labor as a missionary in Brittany, which is one of the fortresses of Romanism.

Since that date Brother Sainton has visited a large number of places where evangelical truth had never been preached before. He has visited fairs in order to distribute religious tracts and papers, and has proclaimed the glad tidings of the Gospel in the midst of many difficulties, obstacles, and trials. Up to this day the Lord blessed his work. A fall from his bicycle compelled him to remain at home for a long time. All sorts of slanders were cast upon him by religious papers of the Romish church, but the Holy Ghost worked powerfully in the hearts of some; two of the converts were baptized in Paris and are now members of the church Rue de Lille, and a young girl of Brittany is rejoicing us by her present disposition. She seems determined to go forward, in spite of the hostility of the people of her quarters, and her father, yet a Roman Catholic, testifies himself that a great change has occurred in his daughter since the day when she heard and read the Gospel.

A true missionary.

We are admiring much the faith and zeal of our dear Brother Sainton who, without the

support of any committee or society, is laboring faithfully and with great cheer, even when he has to face opposition from magistrates of the villages and cities of the country. We cannot but regret that so excellent a brother is no more on the list of the regular agents of our French mission and cannot be supported by our society.

At the Rue de Lille the work was impaired by the large retrenchments made in our budget. We have been unable to give all the expansion that would be desirable to our work. However, we are doing for the best and we bless the Lord that he has permitted us to see some fruits of our labors. Some members of the Romish church attend, coming now to our chapel in Rue de Lille. Some have received the truth that is in Jesus and were recently baptized, and we are anticipating that several will join the church next Easter.

At Rue de Lille.

Our hall Rue Ancienne Comédie, which is very well situated, near the Boulevard St. Germain, the school of medicine and what is called the Quartier Latin (or of the schools), is the one that gives us the most of hope, for it is generally well attended, and we see there now and then students listening respectfully to the gospel truth, and approving in some kind what they are hearing.

Hall work.

It is not without great difficulty that we succeed in drawing passers-by into our halls; for as they are hastening to go to their business or to their pleasures or to reach their homes they are more or less indifferent to our invitations; and now and then some of them reply rudely when we invite them to come in.

It is manifest that these fanatics of the clerical party or the "libre-pensée" (free-thinkers) do not see with pleasure the liberty we are enjoying; and had they sufficient power to rob us of that liberty we should soon see our halls and chapels closed. We are, therefore, thanking the Lord for the presence at the head of our native country of a government which maintains religious liberty to all churches of the different communions.

Foes of liberty.

At Montrouge (a suburb of Paris) we have now, under the superintendence of Professor Passy, a hall where we are not disturbed as in the preceding place by a band of evil fellows. New hearers are coming to us and seem to be much interested in the teaching of the glorious Gospel of Christ. We have at Montrouge an interesting and prospering Sunday-school whose children are all connected with Catholic families. We cannot but hope that the seed sown in these young hearts will produce good fruit.

At Montrouge.

At Tury, another suburb of Paris, we have to do with a very sceptical people believing nothing. Disgusted with all kinds of religion, through the scandalous teachings and practices of the Romish clergy, these people — for the most part of them — are entirely unwilling to hear anything of the Gospel. However, all the work done in that quarter is not lost. We have there Christian friends who are steadily attached to the Lord. I beg the liberty to add here that it is a pity that, for that place as for other branches of the work, want of funds prevents us from using means as we should like — to arouse the people and draw to us numbers of children — boys and girls — and to maintain there a good Sunday-school.

At Tury.

The church has not increased as we would like. However, it has 140 members, among whom some are rejoicing us by their liberality and zeal. I appreciate very much the help we receive for the missionary work from several of these brethren, and from the members of the council of the church, particularly, MM. Dez, Vignal, and Passy.

We heartily thank our dear society for what they are doing for France. We wish great prosperity to the Missionary Union, and we desire that our good friends from America may help us in such a degree that we may spread more and more our field of action.

THE GERMAN MISSION — 1834

Churches, 179; members, 29,679; added by baptism, 1,864.

Our Baptist churches in Germany are increasingly prosperous. The recent completion at Cassel of a handsome and thoroughly-equipped building for publication work has given to the churches throughout the country a new realization of their strength. A new spirit of confidence is awakened. The influence of German Baptists in the country is extending, and their work is inspiring respect and confidence.

Report of Mr. Fetzer:

A review of the century.

On entering a new century it is certainly instructive to cast a glance at the work done in Germany and the adjacent countries in the century now past. It has been *a time of small things for the Baptists of Central Europe*, still it is interesting and instructive to pass in review once more what has been accomplished. For this reason I shall, at the outset, make a few remarks regarding the past. It was on the 22d of April, 1834, that J. G. Oncken, together with six others, was baptized in the Elbe by Dr. Barnas Sears.

Persecution.

From this small beginning the work grew — in spite of the persecutions the brethren were called upon to endure, not only in Hamburg, but also in other parts of Germany — slowly but steadily. The Lord gave them strength and patience to endure for his sake fines, confiscations, and even imprisonment varying in different cases from three days to more than five months, and the opposition they met only made them more zealous in their endeavors to spread the truth. Hence the results, though small at first, were enduring. According to the report in the Baptist "Missionary Magazine" of 1840, there were then 6 churches, one in Hamburg with 93 members, one in Berlin with 8, one in Oldenburg, the capital of the Grand Duchy Oldenburg, with 13, one in Stuttgart with 49, one in Copenhagen with 11, and one in Jever with 5, making in all 179 members. Certainly not a very large number, but it was a good beginning.

Ten years later the number was estimated at 2,800 (see "Missionary Magazine," 1850), and for the year 1849–50 the number of baptisms reported was 453, with churches in all parts of Germany, Denmark, and Switzerland. During this decade the first Swede, Brother Nelson, was baptized by J. G. Oncken, in 1847, thus connecting the future glorious work in Sweden, though loosely, with the work in Germany, since with the baptism of Brother A. Wiberg in Denmark, in 1852, this work received its real leader who brought the work in Sweden in direct connection with the Union in Boston. Within this period also the first church in Switzerland (Zürich) was organized.

In Sweden and Denmark.

In the following decade the Baptist cause began to spread in Russia. From Memel, the most northern city of Prussia, only a short distance from the Russian borders, where one of the oldest churches in Germany is located, the truth was carried into the Baltic Provinces. Lettes came to Mernel, converted and baptized by Brother Niemetz, and soon quite a large number of Lettes and Esthonians were members of the church at Mernel. In Prussian Poland the Baptist cause also began to spread during this period. An East Russian, by the name of Asmann, had some business matters to attend to in Poland. While there he came in contact with a number of Christians in a village near Warsaw, which were led by the village school-teacher, F. Alf. Though not a Baptist himself, Asmann had some acquaintance with the Baptists in East Prussia and had imbibed their principles. Of these he made no secret among these Polish Christians. At first they opposed him and

Into the Baltic provinces.

defended their time-honored views most strenuously; but finally Alf and a number of his friends succumbed and acknowledged believer's baptism as biblical. As a consequence of this, they requested Asmann to ask Brother Weisk, missionary of the Union and pastor of the church at Stolzenberg, with whom he was personally acquainted, to come to Poland and baptize a number of believers. This was done on Sunday, the twenty-eighth of November, 1858, on which day eight were baptized, and on the day following seventeen more followed. The work thus begun numbered, according to Brother Liebert's "History of the Baptists in Poland," ten years later, just one thousand. Thus a beginning was made in two sections of the great Russian empire, geographically far apart, which has since been making so rapid progress that the latest statistics at the close of 1899 reported a membership in the Russian Union of 21,342.

Outcome in Russia.

In Germany, too, the cause continued to advance, so that in 1860 the membership had increased to 7,233.

One of the most successful decades was the one from 1860–1870, during which time the number increased to 13,971. So much cannot be said of the following decade owing to disharmony, strife, and dissension arising at the beginning of this period among some of the leading brethren. The cause suffered greatly in consequence of this, and the report of 1880 had only 16,071 members to record, a net increase of only 2,100 in ten years. From this time on, however, a steady growth appears. During the next decade the membership had increased to 21,197, and at the end of 1899 (a later statistical table has not yet been published) the membership had increased to 28,898. Including those in the Austrio-Hungarian Empire, Switzerland, Holland, and the Roumanian-Bulgarian Associations there were at the end of 1899 in the wider German Bund (Union) 35,044 members.

Continued growth.

The Danish association and likewise the Russian churches gradually severed their connection with the German, and since 1888 they cease to appear in the statistical report as an integral part of the German union. Now our statistician notes them only in the form of an appendix.

During the 65 years (1834–1899) since Dr. J. G. Oncken's baptism, about 64,636 have been immersed. Many of them are already with the church triumphant, many have, especially in the earlier years, emigrated to other countries, particularly into the United States, where they have proved to be a leaven, and in more than one instance formed the nucleus of a church, and many have had to be excluded for disorderly and unchristianlike behavior. The numbers given above are still relatively small, considering the population in Germany only, where there is, according to the census of Dec. 1, 1900, a population of 56,345,014, an increase of 6,916,544 in ten years. There is, therefore, a great work yet to be done by the Baptists in Germany.

A great harvest.

In looking at the work the Baptists have been doing during the period under review it will be seen that the work of *extending* and *decentralizing* has been making much more progress in the last than in any previous decade. In the years 1834–1840 but six churches were organized; from 1840–1850, 16; in the following decade, 18; from 1860–1870, but 23; and in 1871–1880, only 18; while from 1881–1890 there were 24; and from 1891–1899, 50 organized. Some of the churches thus organized have ceased to exist, while others have, after a season, reappeared, having been reorganized. There are at the present time in the eight German associations (excluding the six in Switzerland and the one in Vienna) 130 churches. Some of these, as two of the Berlin churches and the two churches in Königsberg, have 1,000 members or more each. While the one in Altona, the one in Stettin, and the one in Hamburg number 600, 467, and 408 respectively. These are at present the seven largest churches in the German Union.

An era of expansion.

The brethren now supported by the Mission Union number thirty-one; twenty-three of these are in Germany and eight outside. Of these latter, the brethren Meyer, Koch, Peter,

Reduced appropriations.

Novotny and Massier, are at work in the Austrio-Hungarian Empire, and Waldvogel, Gamper, and Hebenstreit in Switzerland. In consequence of the reductions made in the annual appropriation, your committee was obliged to cut down all of them with but one exception, while others had to be dropped, being left on the good-will of their respective churches. Whether this will in any way impede the healthy development of the work or not is a matter which cannot yet be determined. We hope, however, that it will induce our churches to give still more liberally. But if churches, which from their poverty have given on the average about five dollars per member, are obliged to give more to make up the deficit in their pastor's salary, some other branches will no doubt have to suffer. Thus far, however, though some brethren say that their churches have not been able to make up the difference, most of the reports of the brethren bear an encouraging look.

Since the last annual report was written the *triennial gathering* of the Baptist churches took place, meeting again after twenty-one years with the mother church in Hamburg. Previous to 1882 all conferences met in Hamburg. This gathering was one that will long be remembered by those attending it. From the reports given it may be interesting to note that the German Baptists now have a *publishing house* of their own. It was erected in Cassel at an expense of about $52,530 exclusive of the lot on which it has been built, and is in every way adapted to its purpose, having all the modern improvements. A good portion of the sum required was raised by subscription. Still after the completion of the building and its furnishing with the necessary presses and other equipment a large and cumbersome debt remained which threatened to seriously interfere with the healthy development of the work. Under these circumstances Dr. Bickel, who felt the burden more than any one else, plead with God and man to come to his rescue. And the Lord made Brother J. D. Rockefeller — who had already listened to appeals from struggling churches in Germany — willing to come to his aid. This he did by sending him a draft for the exact sum needed. The announcement of this gift gave occasion for thanksgiving and gratitude both to the Lord and to the generous giver.

New publishing house.

A notable gift.

The "Publications" during the three years the report embraced were quite numerous. Spurgeon's works take the lead; his sermons, addresses, lectures, etc. Our Baptist Publishing House has been making a specialty of these; thus Spurgeon still preaches to many, though dead now more than eight years. Other works of Spurgeon have been published — a total of 350,050 copies during the years 1887–1900.

Spurgeon still speaking.

The "Periodicals" have also continued to increase their numbers of subscribers. Not so fast as one might wish, but still so that there is a steady gain.

The *Funds* at the disposal of the mission are a *chapel building* fund and an *invalids' and widows' fund*. Neither of them is large enough to meet the requirements. The *former* loans money to churches at a very low rate, so as to enable them to build meeting houses and churches. If the fund were only $50,000 instead of scarcely $17,000 much more could be done. The *Invalids' fund* has of late been so severely taxed by the increased number of invalids and widows that the income from it does not go far enough to meet all obligations. Extra collections have been taken, but even these do not yield enough to meet the want. Hence the Committee on Finance asked the conference to raise a jubilee fund of $25,000, the year 1900 not only closing the century but being also the 100th anniversary of J. G. Oncken's birth. A brother, W. Lehst, moved that an attempt be made at once to raise a part of the sum. The result of this movement which he started by a subscription of m. 1,000 was, that about a quarter of the full sum was raised within about three hours. But as this sum is not available until the whole amount is raised, the Finance Committee is now much straitened. The business of raising the sum is entrusted to a committee of three.

Permanent funds.

Jubilee fund.

From this it will be seen that our German brethren are at work in good earnest and mean to do the best they can. I would like to request all the friends of the work in Germany who may read these lines not to forget to aid their work by prayer, for the prayer of the righteous availeth much.

For the spread of the Gospel in Germany the German Union as such has not been able to do anything as yet for the want of funds. A paragraph in its constitution states that "mission" work is to be one of its objects, and by this I understand that "home mission" is meant. But thus far everything that has been done in this direction, has been done by the different associations. Much more should be done, which cannot be done by any single association. In former reports mention was made of such cities as Münich, Augsburg, Nüremburg, and others still where no work is as yet done. Who will help that the work can be begun in one or the other of the places named?

Home mission work.

I must yet speak of the *work in general*. On the whole it appears as though this present year will be a very successful year. The reports of the brethren from the different fields are in general encouraging. Some of the churches are enjoying revivals. The pastors are in many instances making extra efforts to bring the Gospel to such as do not usually come into the house of God. And how many there are of this kind in this nominally Christian land no one can know who does not live among the people, and hear and see what they do on the Lord's day. Where I live, in Wandsbek, a city of about 28,000 inhabitants, adjoining Hamburg, about 24,000 are of one parish with one church and three pastors, yet often the attendance at the principal services is small, even by comparison with some of our small meetings. A gentleman collecting for a benevolent institution in the province belonging to this church told me some time ago that on a Sunday a week or two before, but three persons were present at the evening service, so that the pastor did not think it worth the while to preach his sermon. Now Wandsbek is not wicked above the average town in the empire. Surely there is still room enough for Baptists and others to work for Christ and the salvation of man in Germany. It is, however, toilsome and arduous work, requiring much faith and great patience and self-denial, for all of which we pray.

Non-church goers.

A melancholy situation.

As to the *Seminary* I can say that thus far the Lord has been with us this year. The institution entered upon its twenty-first year last autumn. During this time quite a number of students have been in attendance. With the brethren now at the seminary we have had 177 attending the lectures, all of whom with the exception of 12 will be in the field after July of the present year. About this time 17 will graduate. Two of them will probably study at a university, one at Halle and the other in Austria. Both are sons of pastors who have been assisted in their work by the Missionary Union. Another of our graduates expects to go to the Cameroons as a missionary. The remaining members of the class are already settled, one in Lodz in Russian Poland, another in Hungary, the others in Germany. Though our number has been continually increasing we find that the supply still fails to meet the demand of the churches.

The seminary.

Some of us feel that our four years' course should be lengthened into at least five years. Then two years could be devoted exclusively to preparatory studies and the three succeeding years to the theological work. As matters now stand the preparatory studies runs through the greater part of the entire course. An enlargement of the course would demand more teaching force and hence cause an increase of the expenses, which at present cannot be done unless some good friend of the cause will give us the necessary funds.

Longer course desirable.

That we may be kept in His word and ever be able to guide the young men aright in their studies and in their spiritual life is our earnest prayer, in which we ask that all shall join us.

Dr. Philipp Bickel, of the Publishing House, adds other interesting words relating particularly to his own branch of work:

We can only say we not only hold our own, but also that we advance. Our churches grow in number and influence; the state churches see that we have come to stay and that they must reckon with us. But, oh, our adversaries are still legion, and members of Baptist churches will have to endure persecution. Many bear it daily and patiently. Not a few churches, like those in Vienna, Elbing, Frankfurt, have enjoyed times of refreshing. The hearts of the workers have been made glad by seeing new-born souls follow their Master in baptism. However, we rely here more on steady and regular sowing and reaping than on revival harvests.

Persecution and refreshing.

I now come to the special work entrusted to me. You know it is Bible work. We print, bind, and superintend the Bible mission work for the National Bible Society of Scotland. This organization is an agency of the "Church of Scotland," and has done much to help to build up our churches. The aid of this society has never failed us since the year 1828. God bless it for its great generosity and steadfastness. But now they wish to withdraw gradually and have dismissed some colporteurs. Notwithstanding, our circulation during the year 1900–1901 has been as follows:

Scotland and Germany.

Large octavo Bibles, 5,641; school Bibles, 14,963; Testaments with Psalms, 15,543; Testaments without Psalms, 8,778. Sum total, including other bindings, 47,095 volumes. This is a great task, and when there is added to it the correspondence with our colporteurs, our customers, printers, binders, and with headquarters in Edinburgh, it is a task exceeding my strength by far. If it were not for my dear son, Karl Bickel, I should have been forced to give up the job long ago. Our colporteurs, as well as our evangelists, help to "honeycomb" the religiously-stagnant population, and to build a wall against sacramentalism and sacerdotalism. Alas, that we utterly fail to occupy new and needy fields for want of means at present! However, we will try and do what we can with the 24 colporteurs left on our staff.

Statistical.

My time and strength is also used in editing

1. The only weekly the Baptists publish in Germany.
2. The Monthly Guide for our Sunday-school teachers, containing the international lessons.
3. An Illustrated Almanac, which was printed in 50,000 copies, has many friends outside of our denominational ranks. The "Publishing Committee" of the Bund has elected an assistant editor to aid me in my work. For this I am truly grateful, for I know how extended the influence of our periodicals is becoming in Germany and the countries adjacent. They must do their best, and endeavor not to lag behind in exterior appearance, as well as in thoughtful presentation and defence of Baptist principles.

Periodicals.

Finally permit me to mention another mission that is committed to my hands. It is very near and dear to me. The salaries of our mission workers being very meagre, they have formed an association which cares for our invalids, and our widows and orphans. The treasury pays at this time 16,000 marks per year. The pension for an invalid missionary is but $112.50 a year, for a widow, $36.50. This you will say is "a pittance." Oh, yes! But it gives a shelter to the weak and the aged and keeps the wolf from the door in such a dreary winter as the last. Being treasurer and attorney for the fund, I know how necessary such an arrangement is for Baptist missionaries and colporteurs in Germany. We have 58 persons on our enrolment. The beneficiaries being on the increase, the Triennial Conference has voted to raise a fund of 100,000 marks at once to be put at interest. The interest is to go to the aid of our benevolent work designated above. God speed the collection! Many cordial thanks for your help continued through the year. God knows we needed it.

A useful fund.

SPAIN — 1870

Churches, 14; members, 114; added by baptism, 3.

Mr. McGovern closed his work in October. It is expected that Mr. Marin, whose bereavement in the loss of his wife is referred to elsewhere, will return to his field of service within a few weeks.

Mr. Saillens, of the French mission, has recently paid a visit to Barcelona, sending cheering word concerning the prospect of growth for the work.

SWEDEN — 1855

Churches, 566; members, 41,101; added by baptism, 1,704.

Dr. Broady, as usual, writes informingly concerning this continually broadening and strengthening work.

Report of Mr. Broady:

I submit to you a brief report of the work of the mission in Sweden during the year past.

At the close of the year past the mission in Sweden numbered 566 churches, an increase of two since the year previous. The membership of these churches varies from five to over fourteen hundred communicants, the First Church in Stockholm having the largest number. The majority of the churches number from thirty to about one hundred members; seventy count one hundred or more, twenty-two two hundred, five count three hundred, four over four hundred, three over five hundred, and two over six hundred members. Those having a very small membership are located in places where intercourse with a larger church is difficult. Otherwise, we do not encourage the organization of churches too weak to support stated preaching. Of the whole number, three hundred and ninety churches have houses of worship. This leaves one hundred and seventy-six churches that have not yet been able to furnish themselves with meeting-houses. The cost of the meeting-houses possessed amounts to $853,793, of which sum $260,212 yet remain unpaid. The churches are dotted all over the land, in cities, towns, and country places. The majority of them are located in the most populous parts of the country. All of the churches, however, taught from on high how to believe and how to live, and planted in the midst of darkness, are, according to each one's spiritual capacity, centres of blessings, sending forth, under God, the light of life and truth to the benighted multitudes all about them.

The churches.

The churches report 1,704 additions by baptism, representing various classes in society and various ages. This exceeds the number reported the year previous by 257. The majority of the souls thus gathered in from year to year prove truly converted, as testified to by years of experience. Not but that many exclusions also occur yearly. During the year past, the churches report 944 such cases. But during the same year the churches also report 351 restored. This goes to show that the discipline of exclusion is not in every case a finality, but that a goodly per cent. of the excluded, becoming reconciled to God, once more return to the fold of Christ.

Baptisms.

Healthful discipline.

These numbered at the close of the year 41,101, a net increase of 342 since the year previous. That the growth of the churches does not proceed on a larger scale may in part be accounted for by the character of our work. Aiming, through Christ, at the establishment among the people of faith in Christ, and through faith of pure and undefiled religion, adhering to what is taught in us by Christ and his apostles, proclaiming the whole doctrine of the New Testament, our work raises antagonisms on all sides, the charge being that the message we proclaim, and the aim we have in view, threaten the established order of things.

Genuine work must advance slowly.

So far as religion is concerned, this part of the Old World does not readily take to anything that is new to it. It is ever true that "no man having drunk old wine, desireth new for he saith: The old is good." God will not, however, desist from carrying out his purposes, but like the rivulet which the prophet saw issuing out from under the threshold of the sanctuary, the truth will progress, deepening and broadening, until it floods the whole earth. In this work the mission in Sweden, even though growing slowly, has, under God, a blessed share.

Sunday-schools.

The churches report 46,172 children in their Sunday-schools, an addition of more than one thousand scholars since the year previous. There has also been an increase during the year both of schools and teachers. This is a branch of the work to which the churches devote themselves with warm-hearted and never-failing interest. Nor can the blessed results of it be over-estimated, as by it the children are being prepared to receive the Kingdom of God, while those of them whose hearts are receptive are becoming converted and added to the churches. The homes of the children, too, are being blessed through this branch of the work. Our young people's societies, being in many respects an outcome of the Sunday-school work, are also gaining in strength and numbers. Rightly conducted, they will prove an efficient instrument for promoting spiritual growth and activity.

Contributions.

The reported contributions during the year past amount to $179,225, being $7,572 more than the year previous. This sum represents an average of four dollars and thirty-six cents per member. Considering that we have not more than a dozen members in our churches who may in a very limited way be called well-to-do, and that the great majority are dependent for their living upon their daily earnings, the figures given above testify of great willingness to give.

Number ordained preachers. — At the close of the year past the mission had on its rolls 753 preachers, or four more than the year previous. Of this number only 250 give their entire time to the preaching of the Gospel, the remaining 503, or about two-thirds of the whole number, being either occupied with secular callings during the week, or giving a part of the year wholly to preaching and the other part to secular pursuits. This arrangement, necessitated by the inability of the greater part of the churches to sustain as yet stated preaching, is, of course, a serious drawback to the work. Nevertheless we have much reason to be thankful to God for the work done under present conditions.

Preachers.

Ten students graduated last spring. Seven of these had gone through the course of four years, the remaining three the shorter course of three years. All are in charge of churches, except one, a partial course man, who as yet preaches only a part of the time. Eleven new pupils entered at the beginning of the fall term. Forty-one students were enrolled during the year. The work has been conducted as usual, with four regular teachers and two assistants. The greatest stress is laid on the study of the word of God. All other subjects in the curriculum, history and languages included, receive their due share of attention, and, according to our circumstances, good progress is being made in all, but to the study of the word of God the greatest importance is attached and time and attention are primarily given the four years through. Our reason for this is twofold. First our inviolable conviction that this revelation given by God contains what is necessary for the world to know. And second, the fact that the so-called Christianity in the midst of which we live does not make known Christ and the great and all-sufficient provision made in him for the regeneration of the whole world. By its dire curtailments and distortions of the truth, it has lost its saltness. And the people of the world, revelling in sin, though sick of sin, hating the truth, yet fainting for the truth, considering as of no value the only form of Christianity of which they know, turn, instead, to rank infidelity or to the worship

Bethel Seminary.

First and last the Bible.

of culture, human not divine. Hence it becomes imperatively necessary for our brethren, who are to take charge of the churches, to know, not (except as a matter of mere information) human systems and speculations pretending to be based on the word of God, but the word of God itself. With us, therefore, it is every day, not "back" to, but onward to Christ. In this onward march the word of God, interpreted by the same divine spirit that produced it, is an infallible and all-sufficient and the only infallible and all-sufficient guide.

The above brief review will show our great poverty and our great needs. The outline given of the work will also show that God has graciously owned and blessed every endeavor made through Christ to advance his Kingdom. With hearts intensely yearning for the prosperity of God's work all over the world, and grateful that we are counted worthy to have a part in this work, we live in expectancy, waiting with full assurance for the coming of a greater day. Daily do we also pray that the part of the divine work entrusted by God to the Missionary Union and through it to the Baptists of America, may not be crippled, but that the hearts of God's people may be made willing and all your needs be supplied and the nations of the earth be ingathered to Christ.

RUSSIA — 1887

Churches, 122; members, 21,964; added by baptism, 1,115.

News from the Baptist churches in Russia is exceedingly meagre. Many of the churches are situated in the districts which have suffered severely from famine during the past year.

Persecution relieved.

We are glad to be able to say that the stress of persecution has been somewhat relieved. By special decree of the emperor, a greater liberty of worship has been granted to the Baptists throughout Russia and, so far as we are informed, imprisonment and exile have been less frequently suffered by our brethren than in former years.

A revived church.

The Baptist work in Southern Russia is strengthened by the better condition of the church in St. Petersburg which long languished under political persecution and financial difficulties. This church has experienced a revival during the year. It holds its services in four languages, German, Lettish, Finn, and Swedish. It is the only free church in St. Petersburg recognized by the government. The pastor, Mr. Arndt, has visited the Baptist churches in Southern Russia and reports that in spite of the persecution suffered, the churches have been experiencing spiritual prosperity and are the backbone of the recent evangelical movement in Russia.

FINLAND — 1889

Churches, 31; members, 2,144; added by baptism, 243.

The record of the year is more than ordinarily gratifying. The prevailing spirit of brotherly harmony and zealous devotion make the outlook most hopeful.

Report of Mr. Janssen:

The year ending Sept. 30, 1900, has in many respects been of the same character as the

preceding one. Unrest and care will always attend the establishing of Christ's kingdom on a field like this. But every point at which the tempter has tried to break through, to hurt and to destroy, has by God's protecting care only been more strongly fortified. A very aggressive step through the initiation of your Executive Committee was taken in this regard, by the organization of a general committee for the guidance of the work in Finland. The great responsibility heretofore, in a certain respect, lying heavily on one hand is now resting on twelve.

An advance step.

The population of this country was on the 30th of December, 1898, 2,637,130, but as the yearly increase is between 30,000 and 40,000, we have at the present time some over 2,700,000 inhabitants, of whom about 350,000 speak the Swedish and about 150,000 speak both Swedish and the Finnish languages, the remaining 2,200,000 speaking only the Finnish language.

Population.

The field is very great in proportion to our power to cultivate it. There is hardly a corner of our land, whether in Swedish or Finnish speaking regions, where entrance for the Gospel message may not be won, if we only had men to send. There are great territories in the North and in the East especially among the Finnish speaking, where no evangelical preacher as yet has proclaimed the living Gospel of Christ. In these territories the ignorance and spiritual darkness is very great. Finnish history tells us that the Gospel of Christ has been preached here more than seven hundred years. But it was not the Gospel which King Eric of Sweden brought Finland in the year 1157, but the Roman Catholic error. When Bishop Henry, delegate of the Pope, in company with King Eric and his army, forced our Finnish forefather to accept the popish doctrine, then repentance and faith in Christ were not the made conditions of receiving baptism and membership in the church. Our forefathers, surrounded by King Eric's warriors with their bright shields and drawn swords, were standing frightened as before death in presence of these dreadful "evangelists" of Rome.

Finnish church history.

The sword and the Gospel.

On this wise, Rome preached the Gospel here in Finland, and the people, in order to save their lives, was forced to submit to the will of their enemies. When thus, at the "well of Kuppis" at the city of Abo, the first baptism was administered and performed it cannot be acknowledged that those baptized were made disciples to Christ. No, they were heathens before, and they were such after the affusion.

In like manner the Lutheran state church was established here. And as the people has not known the regenerating power of the Gospel of Christ, the heathen and Catholic superstitions have been conserved generation after generation; sorceries and ghost stories are as yet common here.

The churches, thirty-one in number, during the year past have under God been trying to reach this dark people with the light of the Gospel. Eight of our churches are Finnish speaking, they are small and feeble, and with regard to a genuine aggressive work there is only the one at Tammerfors that is, comparatively, displaying a good vital power. This church was organized with eight members. Now on January the 6th at its tenth annual meeting it had a membership of 122 happy and hearty members of which the main part appeared to be young men and women. But, like the other Finnish speaking churches, without a pastor. A good and faithful brother, J. Andersson, is serving as the leader and, though a business man, he gives a great portion of his time for the building up of the church and God's kingdom. Of our twenty-three churches in the Swedish-speaking territories, sixteen of them are as yet without pastors. There are only seven, or about one-fourth of our churches which have pastoral oversight. This shows how new and undeveloped our work as yet is, but these churches are doing a successful and prosperous work, giving light to those in the darkness.

The churches.

The preachers, whom the Lord has raised among us, we do thank him for, praying that he

may give us many such good and faithful laborers. At the same time these brethren are doing a genuine gospel work on the field, the most of them serving also as leaders of churches. If many of these men are lacking in theoretical learning they possess many years of spiritual experience, and we only grieve that we are unable to aid these, our thirty native preachers, so as that they can give their whole time to their work. By the support your committee kindly sent for the work in Finland and means gathered by our churches, we have during the year been enabled to aid eleven of these brethren, so that they could give their full time, partly in the churches and partly to the work on the field.

Preachers.

The statistics show that 243 converts were baptized during the year under review, but on account of an emigration to America, there is an increase of only 114 persons, making the total membership, on the 1st of January, to 2,144 communicants.

Statistics.

Though the table does not show very high figures we are, however, thankful to God that it testifies of a steady growth and progression in every branch of work. Faithfully and earnestly we do look up to him, praying for yet greater blessings which we trust our good Lord will abundantly pour out upon us, and his own work here in Finland.

DENMARK — 1891

Churches, 28; members, 3,921; added by baptism, 222.

Our committee in Denmark make wise use of the appropriations made to them by the Missionary Union, reducing each year the sum given to the churches aided and taking up new interests by a carefully planned method. We have reason for satisfaction in our fellowship with the brethren of Denmark.

Report of Rev. Aug. Broholm:

By looking at our statistical tables it will be seen that the last year in one respect has been very fruitful for our mission, though the result is seemingly small. Two hundred and twenty-two were baptized, and the Lord added in all 258 to our churches. The net increase, however, was only 15. This small number is due partly to the annual loss by death, emigration, and exclusion, but especially to a revision of our church registers. It was decided at our anniversary last year to revise our lists of membership at the close of the century, and erase the names of all such persons who actually could not be found. In this way we lost 59, but we can say now that we really are 3,921 Baptists in Denmark.

Corrected statistics.

We have longed for an outpouring of the Holy Spirit and a season of revival, but did not witness this during the past year. On the contrary there has been a spirit of uneasiness throughout the country on religious matters. Erroneous teachings such as Spiritism, Unitarianism have now reached our shores, and many people are infatuated by it. We have, in the midst of all this confusion, as the surest remedy for saints and sinners, proclaimed the old, old story of Jesus and his blood. During the last months of the year our three churches in the capital united in a campaign for this purpose. We rented large halls in different parts of the city where we do not have chapels, and evening by evening the great truths about sin and salvation were preached. The united choirs from our three churches sang their sweet gospel songs, and hundreds came to listen. Baptist tracts were distributed by thousands in house to house visitation, and many people became acquainted with us who perhaps had never been to a Baptist meeting. We did not reap large results, but we know that our labor was not in vain, and we wait to see proof of this more fully by and by.

A united campaign.

During the winter we have had a missionary on the field working exclusively among the Sunday-schools and for the young people's societies. We believe that after years of waiting we have found the right man for this kind of work. He is one of our graduates from Morgan Park and the University of Chicago, but has for some years been laboring in this country as assistant pastor. Our high school for the education of the young people began its second year last November with more pupils than the former year. There are now forty young men and women studying and that is all we can accommodate at present. A donation of 5,000 kroner was given to this school last summer, the interest of which is to be used as a scholarship for needy students. We would be thankful for a like sum with which to build a gymnasium for the school; it is needed very much. Such gifts help to strengthen our cause, and we devoutly thank the Lord for them.

The work strengthened.

During the last five years we have baptized 1,225, and built ten new chapels besides our high-school building. Now we have 28 churches with 39 chapels, and we stand as the largest denomination among the free evangelical churches in this country. A new church was organized on the first day of this new year, and a chapel is being erected by another church. Thus the mission work is going on. Our great aim is to educate our ministry and to cultivate our churches that we all might be a consecrated people for the Lord and his service. We have progressed in these respects, but we still need the helping hand from our more advanced brethren in America. We thank God that he united us with the American Baptist Missionary Union, and pray that we still may have his help through the society and thereby be more strenghthened in upholding the banner of Truth in this northern part of Europe.

Largest free evangelical body.

NORWAY — 1892

Churches, 33; members, 2,691; baptisms, 179.

No formal report has been received of the year's work. Rev. J. A. Ohrn has recently removed to Christiania, filling the place made vacant by the removal of Rev. Mr. Myrland to the United States.

The churches sent to the treasurer of the Missionary Union a more than ordinarily large offering for its work.

RÉSUMÉ OF STATISTICAL TABLES. — 1900.

European Missions.	Preachers.	Churches.	Baptisms.	Church Members.	Sunday-school Scholars.	Contributions.
Sweden	753	566	1,704	41,101	46,174	$179,2-5 00
Germany (*a*)	*249	*179	1,864	29,679	18,227	*144,294 00
Russia	113	122	1,115	21,964	7,444	39,857 48
Finland	6	31	243	2,144	915	4,411 40
Denmark	41	28	222	3,921	4,082	16,764 00
Norway	15	33	179	2,691	1,882	16,100 00
France, Northern	12	12	94	1,128	651	17,348 00
Southern (*b*)	†40	†15	†122	†1,020	†217	†4,500 00
Spain	2	14	3	114	150	.....
Totals, European Missions	1,231	1,000	5,546	103,762	79,742	$422,799 88
Missions to Heathen (Totals from large table)	‡1,278	954	6,553	112,163	39,981	92,528 00
Grand Totals	2,509	1,954	12,099	215,925	119,723	$515,327 88
Totals last year (1899)	2,467	1,912	12,021	206,746	112,668	490,493 00

(*a*) The German Committee has oversight also of work in Austria, Hungary, Bulgaria, Roumania, and Eastern Switzerland.
(*b*) The French Committees carry on work also in Belgium and Western Switzerland.
* These figures are for 1899, and include those for some neighboring countries.
† These figures are estimated from figures of 1899, none having been received this year.
‡ These figures include only native preachers.

REPORT OF THE TREASURER.

APPROPRIATIONS FOR THE YEAR ENDING MARCH 31, 1901.

MISSION IN BURMA

RANGOON

REV. J. McGUIRE, salary, estimated, five months	$416 66
mission work, rent and schools	980 45
passage to U. S. of Mrs. McGuire and children, estimated	600 00
special grant for family	160 00
received on the field last year for work	41 33
MRS. M. M. ROSE, salary	500 00
mission work	191 66
REV. A. E. SEAGRAVE, salary	1,200 00
mission work	886 00
MISS H. N. EASTMAN, salary	500 00
MRS. JULIA H. VINTON, allowance in U. S. to Sept. 21, 1900	189 97
passage to Burmah, estimated	300 00
salary, estimated, one year	500 00
REV. W. F. GRAY, allowance in U. S.	369 47
additional salary to Oct. 1, 1899	500 00
balance on mission work, 1898–9	50 00
REV. W. F. ARMSTRONG, salary	1,200 00
mission work, rent and schools	2,213 33
REV. D. A. W. SMITH, D. D., salary	1,500 00
mission work and expenses of Theological Seminary	1,168 60
received on the field for last year's work	1,153 45
REV. F. H. EVELETH, D. D., allowance in the U. S. to April 1, 1901	800 00
special grant	200 00
REV. W. F. THOMAS, salary	1,200 00
mission work	1,194 42
received on the field for last year's work	178 35
REV. J. N. CUSHING, D. D., salary	1,500 00
mission work and expenses of the college	2,699 99
REV. H. H. TILBE, salary	1,200 00
mission work	333 33
passage to U. S. of Mrs. Tilbe and children, estimated	800 00
special grant for family	210 00
PROF. L. E. HICKS, salary	1,000 00
PROF. E. B. ROACH, salary	1,200 00
passage to U. S. of Carrol Roach, estimated	200 00
REV. W. A. SHARP, passage to U. S., self and family, estimated	875 00
allowance in U. S. to April 1, 1901	700 00
REV. J. H. RANDALL, salary	1,000 00
mission work	50 00
REV. A. EHRGOTT, outfit self and wife	300 00
passage to Burma, self and wife, estimated	700 00
salary, estimated	437 50
mission work	170 00
MR. F. D. PHINNEY, salary as mission treasurer	300 00
house rent	252 00
rent, D'Oyley Compound	200 00
printing Sgaw Karen New Testament and Shan New Testament	1,278 00
taxes and upkeep of mission property and treasury expenses	1,968 53
REV. JESSE F. SMITH, salary	800 00
mission work	75 00
MISS E. LAWRENCE, salary	500 00
mission work	66 66
received on the field for last year's work	2 17
MISS E. L. CHAPMAN, salary	500 00
mission and school work	761 67
received on the field last year for work	3 33
MISS J. G. SHINN, salary (including balance of 1899–1900, $5.55)	505 55
mission work	50 00
MISS E. M. HANNA, salary	500 00
mission work	100 00
MRS. M. W. BURHOE, salary, estimated	416 67
passage to Burma, estimated	350 00
MISS RUTH W. RANNEY, salary	400 00
MISS H. PHINNEY, salary	400 00
mission work	461 67
received on the field last year for work	270 74
MISS KATE ARMSTRONG, allowance in United States	200 00
REV. S. R. VINTON, outfit, self and wife	300 00
passage, self and wife, to Burma	600 00
salary, estimated, one year	800 00
mission work	300 00

REV. S. R. McCURDY, outfit, self and wife	$300 00	
passage, estimated, self and wife, to Burma	700 00	
salary, estimated, eight and a half months	566 66	
	$45,498 16	
Less saved in appropriations of last year, including exchange for Burma	1,535 09	$43,963 07

MOULMEIN

REV. E. O. STEVENS, D.D., allowance in the United States to Oct. 15, 1900	$541 66	
passage to Burma of Rev. and Mrs. Stevens, estimated	700 00	
salary, estimated	1,312 50	
mission work	989 99	
MISS S. E. HASWELL, allowance in United States	400 00	
mission work at Amherst, care Rev. E. Grigg	205 00	
school work at Amherst, care Rev. E. O. Stevens, D.D.	200 00	
additional for passage to U. S.	75 00	
passage to U. S. of Miss Elna Haswell	333 33	
REV. E. GRIGG, salary (including balance of 1899-1900, $50.00)	1,050 00	
mission work	1,286 59	
received on the field last year for work	97 70	
REV. W. BUSHELL, salary	1,200 00	
mission work and school	968 33	
received on the field last year for work	1,050 43	
passage to U. S. of two daughters estimated	225 00	
REV. F. D. CRAWLEY, salary	700 00	
mission work	150 00	
MISS E. E. MITCHELL, M. D., salary	500 00	
mission work	168 67	
MISS M. E. CARR, allowance in the U. S.	400 00	
MISS M. SHELDON, allowance in the U. S.	400 00	
MISS L. M. DYER, salary	500 00	
mission work	8 75	
received on the field last year for work	3 40	
MISS L. B. HUGHES, salary	500 00	
mission and school	550 00	
MRS. M. F. ARMSTRONG'S Telugu and Tamil school	750 00	
MISS S. R. SLATER, salary	500 00	
mission and school work	775 67	
MRS. L. CRAWLEY, allowance in U. S.	500 00	
MISS A. WHITEHEAD, salary	416 66	
passage to Burma estimated	350 00	
MISS E. J. TAYLOR, allowance in U. S. to April 1, 1901	103 00	
	$17,711 68	
Less saved in appropriations of last year	250 25	17,461 43

TAVOY

REV. H. W. HALE, salary	$1,200 00	
mission work	222 49	
REV. H. MORROW, salary	1,200 00	
mission work and school	1,780 00	
received on the field last year for work	374 64	
MISS M. M. LARSH, salary	500 00	
	$5,277 13	
Less saved in appropriations of last year	299 29	4,977 84

BASSEIN

REV. E. TRIBOLET, salary	$1,200 00	
mission and school work	1,261 32	
REV. C. A. NICHOLS, salary	1,200 00	
mission work	283 32	
B. S. K. N. Institute, income of funds (balance raised on the field)	1,009 69	
REV. L. W. CRONKHITE, salary	1,200 00	
mission work	737 11	
received on the field last year for work	30 00	
special grant for Mrs. Conkhite	100 00	
MISS I. WATSON, passage to U. S., estimated	350 00	
allowance in U. S. to April 1, 1901	400 00	
MISS J. G. CRAFT, salary	500 00	
mission work	50 00	
MISS E. E. SCOTT, salary, estimated, ten months	416 67	
mission work	41 67	
passage to Burma, estimated	350 00	
MISS L. E. TSCHIRCH, salary	500 00	
mission work and school	878 66	
received on the field last year for work	969 08	
MISS A. D. MASON, outfit, $150; passage to Burma, estimated, $300	450 00	
	$11,927 52	
Less saved in appropriations of last year	222 22	11,705 30

HENZADA

REV. J. E. CUMMINGS, salary	$1,200 00	
mission work and school	1,038 33	
received on the field last year for work	116 17	
REV. D. GILMORE, salary	1,200 00	
mission work	212 66	
MISS JULIA H. STICKNEY, salary	500 00	
mission work	50 00	
MRS. C. H. R. ELWELL, salary	500 00	
mission work	16 66	
MRS. W. I. PRICE, allowance in U. S. to April 1, 1901	470 83	
MISS V. R. PETERSON, salary	500 00	
mission work	80 00	
	$5,884 65	
Less saved in appropriations of last year	39 98	
		$5,844 67

TOUNGOO

REV. H. P. COCHRANE, salary	$1,200 00	
mission work	1,091 00	
received on the field last year for work	115 39	
REV. E. B. CROSS, D. D., salary	1,200 00	
mission work	472 33	
received on the field last year for work	414 62	
REV. A. V. B. CRUMB, salary	1,200 00	
mission work	470 75	
received on the field last year for work	93 73	
REV. A. BUNKER, D. D., salary	1,500 00	
mission work	2,046 65	
REV. C. H. HEPTONSTALL, salary	1,000 00	
mission work	1,991 67	
received on the field last year for work	229 03	
REV. T. JOHNSON, M. D., salary	1,200 00	
mission work	191 66	
received on the field last year for work	33 33	
E. S. CORSON, M. D., salary	1,000 00	
mission work	99 33	
MISS THORA M. THOMPSON, salary	500 00	
mission work and school	745 33	
MISS B. E. DAVIS, salary	500 00	
mission work	50 00	
MRS. JENNIE C. MORGAN, salary	500 00	
mission work and school	550 00	
MISS E. R. SIMONS, allowance in the U. S.	90 00	
passage to Burma, estimated	300 00	
salary, estimated, ten months	416 66	
mission work	100 00	
MISS JULIA E. PAR ROTT, passage to the U. S.	272 31	
allowance in U. S. to April 1, 1901	150 00	
		19,723 7

SHWEGYIN

REV. E. N. HARRIS, passage of family to U. S., estimated	$600 00	
allowance in U. S.	700 00	
mission work	566 66	
MISS STELLA RAGON, salary	500 00	
mission work	50 00	
MISS H. E. HAWKES, allowance in U. S. to April 1, 1901	400 00	
MISS KATE KNIGHT, allowance in the U. S. to April 1, 1901	400 00	
	$3,216 66	
Less saved in appropriations of last year	541 66	
		2,675 00

PROME

REV. L. H. MOSIER, salary	$1,200 00	
mission work and school	628 33	
received on the field last year for work	27 33	
	$1,855 66	
Less saved in appropriations of last year	166 66	
		1,689 00

THONGZE

MRS. M. B. INGALLS, salary	$600 00	
mission work	330 00	
MISS K. F. EVANS, salary	500 00	
mission and school work	450 00	
received on the field last year for work	19 10	
		1,899 10

ZIGON

MISS E. C. STARK, salary (including balance of 1899–1900)	$504 17	
mission and school work	575 88	
MISS S. B. BARROWS, passage to U. S., estimated	350 00	
allowance in U. S. to April, 1901	400 00	
special grant	50 00	
MISS Z. A. BUNN, allowance in the U. S.	400 00	
	$2,280 05	
Less saved in appropriations of last year	305 55	
		$1,974 50

THARRAWADDY

MISS S. J. HIGBY, salary	$500 00	
mission work	1,894 33	
		2,394 33

BHAMO

REV. W. H. ROBERTS, salary	$1,200 00	
mission work	450 00	
received on the field last year for work	60 43	
Mrs. Roberts' passage to the U. S.	333 33	
REV. O. HANSON, passage, self and wife, to Burma, estimated	800 00	
allowance for children during passage	59 96	
salary, estimated, ten and one-half months	1,050 00	
mission work	183 66	
W. C. GRIGGS, M.D., salary, one and two-thirds months	138 88	
mission work	674 16	
received on the field last year for work	88 72	
passage to the U. S. of Dr. Griggs and family, estimated	800 00	
allowance in the U. S. Jan. 22 to April 1	153 31	
MISS M. M. SUTHERLAND, salary	500 00	
mission work and school	683 34	
MISS L. EASTMAN, salary	500 00	
		7,675 79

MAUBIN

REV. B. P. CROSS, salary	$1,200 00	
mission work	212 67	
MISS C. E. PUTNAM, salary	500 00	
mission and school work	181 67	
		2,094 34

MANDALAY

REV. E. W. KELLY, salary	$1,200 00	
mission work	616 25	
REV. W. O. VALENTINE, salary	800 00	
mission work and boys' school	396 02	
MISS A. E. FREDERICKSON, salary	500 00	
mission work	250 00	
MISS CORA M. SPEAR, salary	500 00	
mission and school work	575 00	
MRS. H. W. HANCOCK, salary	500 00	
mission work	436 66	
received on the field last year for work	22 81	
MISS F. E. AYERS, salary, estimated, ten months	416 66	
passage to Burma, estimated	300 00	
	$6,513 40	
Less saved in appropriations of last year	126 39	
		6,387 01

THAYETMYO

Mission and school work	$766 66	
Less saved in appropriations of last year	261 63	
		505 03

MYINGYAN

REV. J. E. CASE, salary	$1,200 00	
mission work	264 33	
received on the field last year for work	178 76	
passage to U. S. of two sons, estimated	300 00	
		1,943 09

PEGU

MISS E. F. McALLISTER, salary	$500 00	
mission work and schools	700 00	
		1,200 00

SAGAING

REV. F. P. SUTHERLAND, allowance in U. S.	$800 00	
mission work	283 33	
		1,083 33

SANDOWAY

REV. C. L. DAVENPORT, salary	$1,000 00	
mission work	2,024 45	
received on the field last year for work	6 95	

MISS MELISSA CARR, salary	$500 00	
mission work and school	583 34	
MISS A. M. LEMON, salary	500 00	
received on the field last year for work	70 06	
	$4,684 80	
Less saved in appropriations of last year	92 39	
		$4,592 41
MEIKTILA		
REV. J. PACKER, D. D., salary	$1,200 00	
mission work	261 66	
received on the field last year for work	33 33	
	$1,494 99	
Less saved in appropriations of last year	271 95	
		1,223 0
THIBAW		
REV. GEO. T. LEEDS, M. D., salary	$1,000 00	
mission work and school	1,417 10	
received on the field last year for work	172 85	
REV. W. W. COCHRANE, allowance in the U. S. to April 1, 1901	800 00	
REV. W. M. YOUNG, allowance in U. S. to Oct. 1, 1900	400 00	
passage to Burma, estimated	350 00	
salary, estimated	875 00	
		5,014 95
MONE		
A. H. HENDERSON, M. D., allowance in U. S.	$800 00	
special grant	50 00	
REV. R. HARPER, M. D., salary	800 00	
mission work	893 83	
received on the field last year for work	113 95	
MRS. H. W. MIX, salary	500 00	
mission work and school	735 69	
	$3,893 47	
Less saved in appropriations of last year	662 87	
		3,230 60
NAMKHAM		
REV. M. B. KIRKPATRICK, M. D., salary	$1,200 00	
mission work and school	2,296 67	
		3 496 67
MYITKYINA		
REV. GEO. J. GEIS, salary	$1,000 00	
mission work	301 00	
received on the field last year for work	92 23	
		1,393 23
HAKA		
REV. A. E. CARSON, salary	1,200 00	
mission work	536 89	
received on the field last year for work	79 00	
		1,815 89
KENTUNG		
REV. W. M. YOUNG, (salary see Thibaw) for opening station, and mission work		953 33
Total appropriations for Burma		156,896 74

MISSION IN ASSAM

REV. C. E. PETRICK, salary four months and sixteen days	$456 66
mission work	821 00
passage to Germany, estimated	600 00
REV. A. K. GURNEY, salary	1,200 00
mission work	300 00
passage of Mrs. Gurney to Assam, estimated	350 00
REV. P. H. MOORE, salary	1,200 00
mission work	643 43
expenses of treasury department	303 10
MISS L. DANIELS, salary	500 00
mission work and school	380 00
REV. C. E. BURDETTE, salary	1,200 00
mission work	283 33
REV. S. A. D. BOGGS, salary	1,000 00
mission work	141 66
MISS I. WILSON, salary	500 00
mission work	231 68
MISS H. F. MORGAN, salary	500 00
mission work and school	466 67
REV. A. E. STEPHEN, salary, estimated, six months	500 00
mission work	226 67
passage to England of self and family, estimated	500 00

REV. M. C. MASON, salary	$1,200 00	
mission work and schools	2,001 33	
received on the field last year for work	95 87	
REV. E. G. PHILLIPS, allowance in U. S. to Oct. 1, 1900	400 00	
passage of self and wife to Assam, estimated	700 00	
salary, estimated, ten months	1,000 00	
mission work	98 50	
REV. W. DRING, passage to U. S., estimated	325 00	
allowance in U. S., estimated	480 00	
mission work	150 32	
G. G. CROZIER, M. D., salary	800 00	
mission work	170 00	
MISS E. C. BOND, salary	500 00	
mission work	8 00	
MISS STELLA H. MASON, salary (and balance 1899-1900, $37.51)	537 51	
MISS A. J. ROOD, allowance in U. S.	175 00	
REV. E. W. CLARK, salary, estimated	700 00	
mission work	580 99	
passage to U. S., estimated	800 00	
REV. S. A. PERRINE, allowance in U. S.	800 00	
REV. F. P. HAGGARD, allowance in U. S. to Oct. 1, 1900	400 00	
special grant for outfit	100 00	
special grant for losses, etc.	500 00	
passage to England and return to U. S., estimated	700 00	
mission work	1,076 66	
REV. S. W. RIVENBURG, salary	1,200 00	
mission work and school	555 00	
REV. J. FIRTH, salary	1,000 00	
mission work	275 33	
received on the field last year for work	83 98	
REV. W. PETTIGREW, salary	1,000 00	
mission work	260 66	
REV. J. PAUL, allowance in the U. S.	800 00	
mission work	30 00	
REV. A. J. PARKER, salary	800 00	
mission work	345 66	
REV. P. E. MOORE, salary to Feb. 1, 1901	333 33	
mission work	42 67	
passage to U. S., estimated	700 00	
REV. J. M. CARVELL, salary	1,000 00	
mission work	127 66	
REV. O. L. SWANSON, salary, estimated, six months	500 00	
mission work	707 53	
passage of family to U. S., estimated	500 00	
MISS A. E. LONG, outfit, $150; passage, estimated, $300	450 00	
salary, estimated, ten months	416 66	
mission work	50 00	
REV. W. F. DOWD, outfit, $300; passage, estimated, $700	1,000 00	
salary, estimated, ten months	666 66	
	$39,448 52	
Less saved in appropriations of last year, including exchange	1,469 14	
		$37,979 38

MISSION IN SOUTH INDIA (TELUGUS)

REV. D. DOWNIE, D. D., allowance in the U. S.	$1,150 00	
mission work in his field	1,438 50	
REV. W. L. FERGUSON, salary	1,000 00	
treasury department expenses	411 03	
MISS L. V. WAGNER, salary	500 00	
mission work	375 00	
MISS F. M. TENCATE, salary	500 00	
mission and school work	1,043 33	
MISS K. F. DARMSTADT, salary	208 34	
mission work	15 00	
MISS C. W. COATS, M. D., salary and balance 1899-1900	515 27	
mission and medical work	674 00	
MISS M. D. FAYE, allowance in U. S.	400 00	
REV. J. E. CLOUGH, D. D., salary	1,500 00	
mission work	4,161 36	
received on the field last year for work	5,645 58	
MISS A. E. DESSA, salary	500 00	
mission work and schools	2,437 32	
MISS SARAH KELLY, salary	500 00	
mission work and schools	2,715 66	
MISS L. B. KUHLEN, allowance in U. S.	300 00	
PROF. L. E. MARTIN, passage to U. S. of family, estimated	1,000 00	
allowance in U. S.	708 84	
REV. J. M. BAKER, salary	1,000 00	
mission work	3,765 56	
REV. H. HUIZINGA, salary, balance 1899-1900	1,166 66	
outfit refunded Dutch Board	200 00	
mission work	65 66	
REV. J. HEINRICHS, salary	1,200 00	

mission work and schools	$2,249 00
received on the field last year for work	260 63
REV. W. B. BOGGS, D. D., salary	1,200 00
special appropriation for children	200 00
mission and school	358 33
passage to U. S. of Mrs. Boggs and daughter, estimated	450 00
REV. W. S. DAVIS, allowance in U. S.	800 00
mission work	499 99
REV. W. E. HOPKINS, salary, five months three days	425 00
mission work and building	1,188 33
received on the field last year for mission work	226 59
passage to U. S., estimated	700 00
REV. F. H. LEVERING, allowance in U. S., six months	400 00
passage to India, estimated	700 00
salary, estimated	875 00
mission work	805 44
MISS R. E. PINNEY, salary, six months	250 00
mission work	706 67
REV. W. A. STANTON, mission work and schools	1,551 24
passage to U. S., estimated	700 00
allowance in U. S., estimated, from Nov. 12	306 68
REV. W. R. MANLEY, allowance in U. S. to Oct. 1	600 00
special outfit	150 00
passage of family to India	700 00
salary, estimated, ten months	1,000 00
special grant for children	200 00
mission work	396 65
REV. J. NEWCOMB, salary	1,200 00
mission work and schools	1,548 33
received on the field last year for mission work	50 12
REV. G. J. HUIZINGA, outfit	300 00
passage, estimated	700 00
salary, estimated	666 66
REV. F. KURTZ, salary	1,000 00
mission work	357 00
MISS A. M. LINKER, salary	500 00
mission work and schools	830 00
MISS DORCAS WHITAKER, salary	500 00
mission work	413 00
REV. WM. POWELL, salary	1,200 00
mission work and schools	1,186 66
MISS H. D. NEWCOMB, allowance in U. S.	300 00
REV. G. N. THOMSSEN, salary	1,200 00
mission work and schools	1,350 00
MISS L. H. BOOKER, salary	500 00
mission work	850 00
REV. W. C. OWEN, passage to U. S., estimated	300 00
allowance in the U. S. to April 1, 1901	784 45
his mission work	88 00
REV. F. W. STAIT, salary	1,000 00
mission work and schools	1,571 67
REV. E. CHUTE, salary	1,200 00
mission work and schools	2,178 41
received on the field last year for mission work	119 09
REV. A. FRIESEN, salary	1,200 00
mission work	1,065 00
received on the field last year for work	1,937 22
REV. A. J. HÜBERT, salary	800 00
mission work	1,000 00
REV. H. UNRUH, salary	800 00
salary for 1899–1900	777 76
mission work for 1899–1900	50 00
DR. L. M. BREED, allowance in U. S.	400 00
special grant	150 00
MISS E. F. EDGERTON, salary	500 00
school	800 00
REV. J. A. CURTIS, salary	1,000 00
mission work and schools	1,619 65
REV. GEO. H. BROCK, allowance in the U. S.	800 00
special grant	100 00
REV. E. BULLARD, salary	1,200 00
mission work	584 98
received on the field last year for work	290 38
passage to the U. S. of daughter	250 00
REV. W. BOGGESS, allowance in U. S., seven months	466 66
his mission work	85 00
ATMAKUR mission work	321 67
REV. W. T. ELMORE, outfit, $300; passage, estimated, $700	1,000 00
salary, estimated	666 66
mission work	199 33
received on the field by Dr. Clough last year for work	4 09
REV. W. E. BOGGS, salary (and including balance of 1899–1900, $19.44)	1,019 44
mission work	616 90
MISS L. E. BISHOP, salary, estimated	416 67
mission work	41 67
passage to India, estimated	350 00

REV. J. McLAURIN, D. D., allowance in U. S. to Oct. 1, 1900	$400 00	
passage of Dr. and Mrs. McLaurin to India, estimated	700 00	
salary, estimated, ten and one-half months	1,050 00	
special grant	100 00	
mission work	308 32	
MRS. L. P. PEARCE, salary	404 33	
school and mission work	566 66	
REV. C. R. MARSH, salary, estimated, five months	416 67	
mission work	745 00	
passage to U. S., estimated	700 00	
REV. J. DUSSMAN, salary, estimated, five months	416 67	
mission work	533 58	
received on the field last year for work	68 19	
passage to U. S. of Mr. and Mrs. Dussman, estimated	700 00	
MRS. A. T. MORGAN, allowance in U. S.	400 00	
REV. T. P. DUDLEY, allowance in U. S., five months	366 66	
MRS. L. M. HADLEY, allowance in U. S.	400 00	
MRS. L. JEWETT, allowance in U. S.	400 00	
MRS. C. A. BURDITT, allowance in U. S.	400 00	
REV. A. H. CURTIS, salary	1,000 00	
mission work and schools	1,635 06	
REV. I. S. HANKINS, salary, five months	416 67	
mission work	506 16	
MISS M. M. DAY, salary, six months	250 00	
mission work and schools	1,186 67	
passage to U. S., estimated	350 00	
MISS S. I. KURTZ, allowance in U. S.	400 00	
REV. J. S. TIMPANY, M.D., salary	1,000 00	
mission work and schools	874 00	
MISS H. M. SIPPERLY, salary (including balance 1899–1900, $11.10)	511 10	
mission work	141 67	
MISS ANNIE K. DOWNIE, allowance in U. S.	200 00	
	$112,951 14	
Less saved in appropriations of last year, including exchange	5,272 73	
		$107,678 41

MISSION AT BANGKOK

REV. H. ADAMSEN, M. D., salary	$800 00	
mission work	340 00	
passage of Dr. Adamsen to Japan, and Mrs. Adamsen and children to U. S.	656 02	
		1,796 02

MISSION IN SOUTHERN CHINA

REV. W. ASHMORE, D. D., salary	$1,500 00	
mission work	340 00	
REV. S. B. PARTRIDGE, allowance in the U. S.	800 00	
REV. W. K. McKIBBEN, passage to U. S., estimated	250 00	
allowance in U. S., thirteen months	866 66	
his mission work	369 00	
received on the field last year for work	209 40	
REV. W. ASHMORE, JR., allowance in U. S.	800 00	
his mission work	127 50	
REV. J. M. FOSTER, salary	1,200 00	
mission work and school	932 50	
payments on account treasury department	134 05	
REV. GEO. H. WATERS, salary	600 00	
mission work	86 65	
ANNA K. SCOTT, M. D., salary (including balance 1899–1900, $41.66)	541 66	
medical work	311 65	
MISS MARY K. SCOTT, salary (including balance 1899–1900, $41.66)	541 66	
mission work	300 00	
received on the field last year for work	68 65	
MISS EDITH WILKINSON, salary, estimated, three months	125 00	
mission work	50 00	
passage to U. S., estimated	250 00	
REV. GEO. CAMPBELL, salary to December	223 33	
mission work	297 50	
passage to U. S., estimated	225 00	
allowance in U. S. to April 1	175 51	
REV. GEO. E. WHITMAN, passage to U. S., estimated	600 00	
allowance in U. S., estimated	733 33	
mission work	554 50	
REV. J. W. CARLIN, D. D., allowance in U. S.	800 00	
his mission work	20 00	
REV. A. F. GROESBECK, salary	1,000 00	
mission work	1,304 50	
received on the field last year for work	296 83	
REV. H. A. KEMP, salary	1,000 00	
mission work	212 50	
received on the field last year for work	61 02	
REV. J. SPEICHER, salary	1,000 00	

mission work	$709 00	
received on the field last year for work	753 34	
MISS J. M. BIXBY, M. D., mission work	500 00	
received on the field last year for work	25 48	
passage to U. S., estimated	275 00	
allowance in the U. S. to April 1, 1901	107 30	
MISS H. E. ST. JOHN, mission work	189 50	
passage to U. S., estimated	275 00	
allowance in U. S. to April 1, 1901	107 30	
	$21,850 32	
Less saved in appropriations of last year, including exchange	1,895 42	
		$19,954 90

MISSION IN EASTERN CHINA

REV. J. R. GODDARD, D. D., salary	$1,500 00	
mission work	619 02	
received on the field last year for work	164 00	
passage to U. S. of Mrs. Goddard	185 23	
J. S. GRANT, M. D., salary	1,000 00	
mission work and schools	578 50	
received on the field last year for work	19 30	
MISS H. L. CORBIN, mission work	325 00	
passage to U. S., estimated	216 00	
allowance in U. S. to April 1, 1901	168 33	
MISS A. K. GODDARD, mission work	93 00	
passage to U. S.	185 23	
allowance in U. S. to April 1	150 00	
REV. H. JENKINS, D. D., passage to U. S., self and wife	431 25	
allowance in U. S., thirteen months	933 34	
salary, estimated, four months, to Oct. 1, 1901	500 00	
mission work	327 50	
REV. C. E. BOUSFIELD, salary	300 00	
mission work	399 00	
passage to U. S., self and wife, estimated	700 00	
allowance in U. S.	406 60	
special grant	100 00	
REV. T. D. HOLMES, mission work	273 00	
passage to U. S., self and wife, estimated	750 00	
allowance in U. S. to April 1	457 78	
special grant for losses	200 00	
MISS C. E. RIGHTER, mission work	185 00	
passage to U. S., estimated	350 00	
allowance in U. S. to April 1, 1901	110 00	
MISS L. MINNISS, mission work	37 50	
passage to U. S., estimated	350 00	
allowance in U. S.	110 00	
MISS STELLA RELYEA, mission work	37 50	
passage to U. S., estimated	350 00	
allowance in U. S. to April 1, 1901	110 00	
REV. J. T. PROCTOR, salary	1,000 00	
mission work	226 50	
REV. M. D. EUBANK, M. D., salary	800 00	
mission work	76 50	
special grant	77 00	
REV. C. H. FINCH, M. D., salary, one month, to Nov. 1, 1900	83 33	
mission work	100 00	
passage to U. S., Dr. and Mrs. Finch, estimated	780 00	
allowance for son	75 00	
allowance in U. S. to April 1	244 46	
special grant	116 39	
REV. R. WELLWOOD, allowance in England	800 00	
REV. C. A. SALQUIST, mission work	81 50	
passage to U. S., estimated	550 00	
allowance in U. S.	444 44	
special grant	100 00	
REV. J. S. ADAMS, passage to England, self and family	937 04	
allowance in England	713 28	
grant for children	300 00	
mission work	29 16	
received on the field last year for work	912 64	
REV. G. A. HUNTLEY, M. D., salary	1,000 00	
special grant	262 34	
mission work	772 65	
received on the field last year for work	264 42	
MISS A. L. CROWL, salary	500 00	
mission work	80 00	
REV. W. F. BEAMAN, allowance in U. S.	800 00	
mission work	25 00	
REV. F. J. BRADSHAW, mission work	62 50	
passage to U. S.	307 04	
allowance in U. S.	400 00	
MR. H. J. OPENSHAW, mission work	100 00	
passage to U. S.	640 00	
allowance in U. S. to March 31, 1901	359 97	

B. CORLIES, M. D., salary	$600 00	
mission work	87 50	
REV. W. M. UPCRAFT, salary, estimated, six months	500 00	
mission work	175 00	
passage to U. S., Mrs. Upcraft, estimated	200 00	
allowance in U.S. to Mrs. Upcraft	185 00	
REV. W. S. SWEET, salary (including balance 1899-1900, $104.14)	1,104 14	
mission work	446 50	
expenses of treasury department	33 98	
MRS. EDITH A. FLETCHER, allowance in U. S.	400 00	
MRS. L. A. KNOWLTON, allowance in the U. S.	300 00	
	$30,675 36	
Less saved in appropriations of last year	377 74	
		$30,297 62

MISSION IN EAST JAPAN

REV. A. A. BENNETT, D. D., salary	$1,200 00	
mission work	912 50	
received on the field last year for work	45 33	
REV. C. K. HARRINGTON, salary	1,200 00	
mission work	427 50	
REV. F. G. HARRINGTON, salary	1,200 00	
mission work	400 00	
REV. J. L. DEARING, D. D., salary (and balance for 1899-1900, $93.34)	1,293 34	
allowance in U. S.	286 64	
special grant	100 00	
passage to Japan, estimated	600 00	
mission work	981 50	
REV. W. B. PARSHLEY, salary	1,000 00	
mission work	546 00	
MISS C. A. CONVERSE, salary	500 00	
mission work	956 07	
received on the field last year for work	137 73	
MISS M. A. HAWLEY, salary	500 00	
mission work	330 00	
received on the field last year for work	5 05	
REV. C. H. D. FISHER, salary to February 19, 1901	466 79	
mission work	205 00	
expenses of treasury department	76 36	
passage to U. S., estimated	400 00	
PROF. E. W. CLEMENT, salary	1,000 00	
mission work and academy	2,371 00	
passage of daughters to U. S., estimated	250 00	
PROF. H. TOPPING, salary	1,000 00	
mission work	642 50	
passage of daughters to U. S., estimated	125 00	
MISS A. H. KIDDER, salary	500 00	
mission and school work	847 10	
MISS M. A. WHITMAN, salary	500 00	
mission work and school	454 00	
MISS A. M. CLAGETT, allowance in U. S., five months, to September 1	166 67	
passage to Japan, estimated	350 00	
salary	500 00	
mission work	172 00	
MISS E. L. ROLMAN, salary, estimated	190 00	
mission work, rent, and schools	830 00	
passage to U. S., estimated	310 00	
MISS N. E. FIFE, salary	500 00	
mission work, rent, and schools	486 00	
received on the field last year for work	43 46	
MISS M. M. CARPENTER, salary	500 00	
mission work	310 00	
REV. E. H. JONES, salary	1,200 00	
mission work	514 50	
received on the field last year for work	31 15	
REV. S. W. HAMBLEN, allowance in U. S. to November 7	482 21	
passage to Japan, estimated	500 00	
salary, estimated, nine and one-half months	950 00	
mission work	140 00	
MISS L. MEAD, salary	500 00	
mission work	1,085 00	
MISS A. S. BUZZELL, passage to U. S., estimated	250 00	
allowance in U. S. to April 1, 1901	189 73	
mission work	125 00	
MISS GERDA PAULSON, salary	500 00	
mission work	60 00	
REV. J. C. BRAND, salary	1,200 00	
mission work	685 00	
	$34,230 13	
Less saved in appropriations of last year, including exchange	275 42	
		33,954 71

MISSION IN WEST JAPAN

REV. R. A. THOMSON, salary	$1,200 00	
mission work and school	2,727 50	
expenses connected with treasury department	107 50	
REV. G. W. TAFT, allowance in the U. S.	1,200 00	
CAPT. L. W. BICKEL, salary	800 00	
special grant	116 66	
mission vessel expenses	1,386 02	
REV. C. B. TENNEY, outfit, $150; passage, estimated, $175	425 00	
salary, estimated	600 00	
mission work	90 00	
MRS. H. A. RHEES, allowance in U. S.	300 00	
MISS E. R. CHURCH, salary	500 00	
mission work and school	588 00	
received on the field last year for work	183 65	
MISS D. D. BARLOW, salary	500 00	
mission work	254 50	
REV. T. E. SCHUMAKER, salary (including balance 1899-1900, $16.65)	1,016 65	
mission work	510 00	
REV. G. W. HILL, passage to U. S., estimated	430 86	
allowance in U. S.	640 09	
MRS. E. L. CUMMINGS, salary	500 00	
missionary work and schools	685 00	
received on the field last year for work	119 17	
REV. W. WYND, allowance in U. S.	400 00	
passage from England to U. S., thence to Japan, estimated	900 00	
salary, estimated	888 87	
mission work	626 50	
REV. J. H. SCOTT, salary to Dec. 1, 1900	444 44	
mission work	600 00	
passage to U. S., estimated	400 00	
allowance in U. S., April 1, 1901	184 39	
special grant	19 50	
MISS F. A. DUFFIELD, allowance in U. S., nine months	225 00	
mission work	120 00	
MISS GRACE A. HUGHES, outfit, $150; passage, estimated, $300	450 00	
salary, estimated, ten months	416 66	
mission work	50 00	
MISS H. N. WITHERBEE'S mission work	175 00	
	$20,780 87	
Less saved in appropriations of last year including exchange	417 00	
		$20,363 87

MISSION IN AFRICA (CONGO)

REV. C. H. HARVEY, salary	$1,050 00	
mission work and general mission purposes	3,389 00	
REV. H. RICHARDS, salary	1,050 00	
grant for children	200 00	
passage of children to U. S., estimated	120 00	
passage to Congo of Mr. and Mrs. Richards, estimated	500 00	
printing and stereotyping book	500 00	
W. H. LESLIE, M. D., salary	1,050 00	
mission work and schools	1,308 00	
REV. E. T. WELLES, passage to U. S. of self and sister, estimated	450 00	
allowance in the U. S.	400 00	
MISS G. WELLES, allowance in the U. S.	300 00	
MISS C. L. MABIE, M. D., salary and transport	700 00	
REV. A. SIMS, salary	750 00	
passage, estimated	250 00	
REV. THOMAS MOODY, mission work	320 00	
passage to U. S.	250 00	
allowance in U. S.	319 98	
MR. THOMAS HILL, salary	1,050 00	
mission work	82 00	
REV. C. B. ANTISDEL, salary	1,050 00	
mission work	138 00	
passage to U. S. of Mrs. Antisdel, estimated	325 00	
REV. W. A. HALL, salary	1,050 00	
mission work	278 00	
F. P. LYNCH, M. D., allowance in the U. S.	758 33	
passage, estimated	300 00	
salary, estimated	125 00	
mission work	243 25	
REV. A. BILLINGTON, salary, estimated, fifteen months to Oct., 1901	1,312 00	
passage, estimated	400 00	
allowance in U. S., two months, to June 1, 1900	133 33	
REV. C. B. BANKS, passage to England, estimated	200 00	
allowance in England to April 1,	666 67	
REV. P. FREDERICKSON, passage to England, estimated	400 00	
allowance, estimated	733 33	
allowance for children	200 00	
mission work	250 00	

REV. C. NELSON, salary	$1,050 00	
mission work	425 00	
MRS. C. B. GLENESK, allowance in England	400 00	
MRS. MARY C. MILNE, passage to England, estimated	300 00	
allowance in England	666 67	
MRS. B. C. GLEICHMAN, allowance in U. S.	300 00	
REV. JOS. CLARK, passage, self and family, to England and U. S., estimated	750 00	
allowance, England and U. S., estimated	800 00	
mission work and school	692 00	
MISS LENA CLARK, salary and transport	250 00	
REV. E. V. SJOBLOM, salary and transport	1,050 00	
MISS M. SUMAN, salary and transport	700 00	
salary, three months to Oct. 1, 1899	175 00	
passage to Congo, estimated	350 00	
MISS MAGGIE RATTRAY, passage to Congo, estimated	175 00	
salary and transport	350 00	
MISS JOHANSON'S transportation	150 00	
MISS FRANCES E. COLE, outfit	100 00	
salary and transport	200 00	
		$31,485 56

MISSION IN FRANCE

For mission work under direction of French committee	$12,000 00	
support of Bible women	1,860 00	
special gift for special work	230 00	
		14,090 00

MISSION IN GERMANY

For mission work under direction of German committee	$3,950 00	
salary of Rev. P. Bickel, D. D	1,000 00	
salary of J. G. Fetzer	1,050 00	
salary in part of Rev. V. Pawloff	200 00	
		6,200 00
Received from the German churches of North America and sent to German Mission Treasurer for distribution		2,164 59

MISSION IN SWEDEN

For mission work under direction Swedish committee	$1,700 00	
salaries of Rev. E. Jansson and assistant	1,765 00	
		3,465 00

MISSION IN SPAIN

REV. M. C. MARIN, allowance in U. S.	$800 00	
salaries, mission work, and rent	1,570 00	
		2,370 00

MISSION IN DENMARK

For salaries and mission work	1,200 00

MISSION IN RUSSIA

For salaries and mission work	1,200 00

MISSION IN NORWAY

For salaries and mission work	1,450 00

MISSION IN GREECE

For mission work	200 00

MISSION IN PHILIPPINES

Salaries and mission work	$4,350 00	
Salaries and mission work for six months to Oct. 1, 1900	1,025 00	
		5,375 00

PUBLICATIONS

For 500 advanced copies Eighty-sixth Annual Report	$622 70	
" 833 complete " " " "	161 00	
" extra expense of printing 11,500 July Magazines containing Eighty-sixth Annual Report	885 05	
Missionary tracts and the Hand Book	1,486 35	
For circulation of J. R. Mott's Book	1,111 02	
		4,266 12

ANNUITIES

Paid sundry annuitants who have given money on condition that a specified sum shall be paid during their lives or the lives of others	19,985 44

DISTRICT SECRETARIES AND AGENCIES

REV. W. E. WITTER, salary	$2,000 00	
office and travelling expenses	769 41	
travelling expenses of missionary helpers	328 63	
REV. C. L. RHOADES, salary	2,500 00	
office and travelling expenses	2,348 19	
travelling expenses of missionary helpers	67 30	
REV. A. H. BURLINGHAM, D. D., salary	700 00	
REV. F. S. DOBBINS, salary	2,000 00	
office and travelling expenses	1,678 21	
travelling expenses of missionary helpers	15 00	
REV. T. G. FIELD, salary	1,700 00	
office and travelling expenses	1,111 31	
travelling expenses of missionary helpers	332 48	
REV. C. F. TOLMAN, D. D., salary	1,200 00	
expenses	5 15	
REV. E. W. LOUNSBURY, D. D., salary	2,000 00	
office and travelling expenses	1,480 73	
travelling expenses of missionary helpers	83 74	
REV. I. N. CLARK, D. D., salary	1,500 00	
office and travelling expenses	1,023 78	
travelling expenses of missionary helpers	153 03	
REV. F. PETERSON, salary	1,600 00	
office and travelling expenses	807 96	
travelling expenses of missionary helpers	274 01	
REV. J. SUNDERLAND, D. D., salary	783 31	
office and travelling expenses	224 65	
travelling expenses of missionary helpers	151 61	
REV. A. W. RIDER, salary	1,016 69	
travelling expenses	337 57	
MISS E. D. MacLAURIN, salary	600 00	
office and travelling expenses	328 10	
REV. C. S. MORRIS, salary, May 1, 1900, to April 1, 1901	916 66	
travelling expenses	831 89	
travelling expenses of executive committee and others in agency work	1,269 11	
		$32,138 52

EXECUTIVE OFFICERS

REV. HENRY C. MABIE, D. D., SECRETARY, salary	$4,000 00	
REV. THOMAS S. BARBOUR, D. D., SECRETARY, salary	4,000 00	
E. P. COLEMAN, TREASURER, salary	3,000 00	
REV. E. F. MERRIAM, EDITORIAL SECRETARY, salary	2,500 00	
REV. F. P. HAGGARD'S salary	733 26	
Clerk-hire in secretaries' departments	4,236 81	
Clerk-hire in treasurer's and shipping departments	3,528 00	
		21,998 07

GENERAL EXPENSE

For rent of rooms and electric lights	$2,226 43	
janitor and care of rooms	780 00	
postage, revenue stamps, telegrams, cables, express, and exchange	2,081 37	
printing, stationery, and office supplies	1,172 42	
insurance, taxes, and legal expenses	506 83	
furniture and repairs	311 43	
telephone, packing and shipping department	210 49	
map folders, collection boxes, etc	1,578 08	
expenses of honorary life-membership certificates	12 05	
London Agency expenses	330 30	
for perpetual care of Missionary Union's lot in Newton cemetery	130 00	
museum fittings	126 45	
travelling expenses of executive officers and others under direction of executive committee	2,472 14	
miscellaneous	82 62	
		12,020 61
Interest account, balance		5,601 54
Total appropriations		$574,132 10
Debt April 1, 1900		111,041 24
		$685,173 34

RECEIPTS FOR THE YEAR ENDING MARCH 31, 1901.

Donations reported in the Missionary Magazine	$360,989 19
Legacies reported in the Missionary Magazine	116,247 97
Woman's Baptist Foreign Missionary Society	83,848 64
Woman's Baptist Foreign Missionary Society of the West	31,929 25
Woman's Baptist Foreign Missionary Society of California	2,090 00
Woman's Baptist Foreign Missionary Society of Oregon	375 00

Bible Day collection	$922 72
Received on old debt account	254 01
Specific donations for Philippine Islands mission work	1,065 58
Henry Reed Steamboat earnings	1,960 64
Swatow, China, land transfer	50 00
	$599,733 00

Income of Funds:

Axtell	$8 72
Alpha	602 16
Ambler, J. V., memorial	793 42
Abbott endowment	686 00
Ambler scholarship	15 00
Angus scholarship	30 00
Ambler, A. T.	140 00
African medical	179 04
Allen memorial	6 00
Butler	75 00
Bradford	66 62
Barney	229 38
Brownson	1,308 94
Bucknell	50 00
Bishop	1,570 63
Bostwick	5,810 00
Bailie	70 00
Crozier	135 00
Carpenter scholarship	467 38
Colby, M. L.	50 00
Cheney	375 61
Cox	9 24
Chandler	80 99
Dean	50 00
Davis	300 00
Dunbar	30 00
Drown	48 00
Eastburn	4 68
Eldredge	6 00
Eldredge, T.	60 00
Fiske	26 08
Flint	125 00
Gale	10 18
Glover	280 70
Hoyt	1,346 01
James	40 50
John	30 00
Jenkins	84 33
Karen school book	356 21
Kelly scholarship	15 00
Kimball	986 55
Lewis	15 98
Lees	28 50
Logan	7 00
Liu Chiu Island	200 00
Merrill	20 00
Merrick	3,795 68
Mah Huin	78 87
Norcross	22 50
Native preachers	25 86
Nason	330 54
Nowland	68
Ongole	2,233 87
Owen	626 42
Putnam	159 00
Permanent	3,153 23
Pease	25 12
Pillsbury	213 50
Roberts	350 00
Rangoon	65 00
Rockwell	16 16
Robinson	4 63
Rogers	400 00
Ruth	261 59
Swaim	479 88
Sweet	450 00
A Friend	60 00
Sheldon	17 50
Toungoo	196 00
Thomas	140 00
Van Husen	120 00
Whiting	81 56
Warne	820 86
Wormsley	257 82
Wade scholarship	78 91
Williams	30 00
Woolverton	231 25

Welles	$140 00	
Woman's	1 00	
Wisler	7 75	
	$31,705 03	
Income sundry annuity bonds	15,438 11	
		$47,143 14
		$646,876 14
Debt of the Union, April 1, 1901		38,297 20
		$685,173 34

In addition to the $646,876.14, there has been added to the permanent funds and those on which annuities are paid $40,829.99, making the gross receipts of the year $687,706.13.

FUNDS

Axtell	$124 44
Alpha	12,902 77
Ambler memorial	13,000 00
Abbott endowment	13,669 50
Allen memorial	500 00
Ambler scholarship	300 00
Angus scholarship	500 00
Ambler, A. T.	3,500 00
African medical	3,627 58
Bradford	1,000 00
Barney	5,000 00
Brownson	35,364 36
Bucknell	1,000 00
Bishop	34,184 00
Bryant	476 25
Bostwick	12,500 00
Butler	1,000 00
Bailie	1,000 00
Cook, C. M., added during year	324 00
Crozier	3,000 00
Colby	500 00
Carpenter, C. H.	2,169 68
Carpenter scholarship	7,600 22
Colby, M. L.	1,000 00
Cheney, Joel	7,307 96
Cox, Effie W.	154 00
Chandler, E. B.	1,555 85
Dean	1,000 00
Dunbar	500 00
Davis	5,000 00
Drown	800 00
Eldredge	100 00
Eastburn	67 08
Eldredge, T.	1,000 00
Fox	500 00
Fiske	1,872 70
Fry	2,189 61
Flint	5,000 00
Gale	5,000 00
Glover	5,000 00
Ham	94 00
Hoyt	24,898 00
Judson scholarship	538 75
John	500 00
James	800 00
Jenkins, added during year	4,000 00
Karen school book	7,035 40
Kelly scholarship	300 00
Kimball	21,000 00
Lees	475 00
Logan	100 00
Lewis	228 35
Liu Chiu Island	5,000 00
Merrill	523 40
Merrick	78,748 63
Mah Hnin E	1,780 29
Mendenhall, added during year	1,932 33
Nason	7,096 11
Native preachers	369 38
Norcross	500 00
Nowland	11 42
Ongole	48,000 00
Owen	12,000 17
Prescott	500 00
Putnam	2,450 00
Permanent	69,065 00
Pease	358 70

Parker	$1,528 00
Price Scholarship	538 75
Pillsbury — added during year, $1,000	5,000 00
Quincy	95 00
Roberts	4,000 00
Rangoon	1,000 00
Rockwell	230 90
Rowland	263 95
Rogers	11,000 00
Robinson	100 00
Ruth	5,242 68
Rangoon Baptist College	1,000 00
Sheldon	1,000 00
Swaim	9,000 00
Sweet	10,000 00
A Friend	1,000 00
Sheldon	250 00
Tripp	1,226 05
Tage	829 66
Thompson	1,000 00
Toungoo	3,308 95
Thomas	3,500 00
Van Husen	2,000 00
Whiting	1,167 50
Warne	18,712 13
Ward	4,000 00
Wade Scholarship	1,638 75
Wormsley	5,000 00
Williams	500 00
Woolverton	5,000 00
Wells	2,000 00
Woman's	25 00
Wisler, added during year	250 00
	$581,002 25
Sundry annuity bond accounts	353,158 27
	$934,160 52

E. P. COLEMAN,

Treasurer the American Baptist Missionary Union.

MISSIONARY ROOMS, TREMONT TEMPLE, BOSTON, May 10, 1901.

The Auditing Committee hereby certify they have examined the Cash Book of the Treasurer each month of the year ending March 31, 1901, and have found the balances correct, the payments being properly vouched.

They have examined the securities belonging to the American Baptist Missionary Union, and find the same in hand or properly accounted for.

DANIEL C. LINSCOTT, } *Auditing Committee.*
SIDNEY A. WILBUR, }

OFFICERS OF THE AMERICAN BAPTIST MISSIONARY UNION

PRESIDENT

Hon. H. KIRKE PORTER, Pennsylvania.

VICE-PRESIDENTS

Rev. WM. N. CLARKE, D.D., New York. E. M. VAN DUZEE, Minnesota.

RECORDING SECRETARY

Rev. HENRY S. BURRAGE, D.D., Portland, Maine.

BOARD OF MANAGERS

Prof. WILLIAM ARNOLD STEVENS, *Chairman*. Rev. E. P. TULLER, *Recording Secretary*.

CLASS I. TERM EXPIRES, 1902.

Ministers

W. T. Stott, D.D., Franklin, Ind.
H. M. King, D.D., Providence, R. I.
E. A. Woods, D.D., San Francisco, Cal.
George C. Lorimer, D.D., Boston, Mass.
E. M. Poteat, D.D., Philadelphia, Pa.
Wayland Hoyt, D.D., Philadelphia, Pa.
John Humpstone, D.D., Brooklyn, N. Y.
B. L. Whitman, LL.D., Philadelphia, Pa.
Edward Judson, D.D., New York, N. Y.
C. H. Hobart, D.D., Pasadena, Cal.
W. P. Walker, D.D., Huntington, W. Va.
J. S. Holmes, D.D., Worcester, Mass.

Laymen

P. Bonney, Portland, Me.
W. W. Keen, M.D., Philadelphia, Pa.
A. J. Fox, Detroit, Mich.
Churchill H. Cutting, Brooklyn, N. Y.
W. A. Stevens, LL.D., Rochester, N. Y.
O. M. Wentworth, Boston, Mass.
Richard M. Colgate, Orange, N. J.
B. F. Jacobs, Chicago, Ill.

Women

Mrs. Horace A. Noble, Buffalo, N. Y.
Mrs. J. H. Randall, St. Paul, Minn.
Mrs. William H. Spencer, Waterville, Me.
Mrs. E. W. Bucknell, Philadelphia, Pa.
Mrs. J. K. Stickney, Monrovia, Cal.

CLASS II. TERM EXPIRES 1903.

Ministers

W. N. Clarke, D.D., Hamilton, N. Y.
Rev. E. P. Tuller, Detroit, Mich.
C. R. Henderson, D.D., Chicago, Ill.
J. F. Elder, D.D., Albany, N. Y.
Henry F. Colby, D.D., Dayton, O.
Rev. C. A. Cook, Bloomfield, N. J.
L. L. Henson, D.D., Providence, R. I.
Wm. Lawrence, D.D., Chicago, Ill.
E. E. Chivers, D.D., Brooklyn, N. Y.
C. A. Hobbs, D.D., Delavan, Wis.
H. L. Stetson, D.D., Des Moines, Ia.

Laymen

Hon. Julius J. Estey, Brattleboro, Vt.
Orville A. Barker, Taunton, Mass.
John D. Rockefeller, Jr., New York, N. Y.
A. A. Barnes, Indianapolis, Ind.
S. W. Woodward, Washington, D. C.
J. B. Thresher, Dayton, Ohio.
I. J. Dunn, Keene, N. H.
George G. Dutcher, Brooklyn, N. Y.
G. W. E. Barrows, Bangor, Me.

Women

Mrs. D. R. Wolf, St. Louis, Mo.
Mrs. Wm. Lindsay, Milwaukee, Wis.
Mrs. J. B. Hoyt, Stamford, Conn.
Mrs. W. R. Brooks, Morristown, N. J.
Mrs. Levi T. Scofield, Cleveland, Ohio.

CLASS III. TERM EXPIRES 1904

Ministers

P. S. Henson, D.D., Chicago, Ill.
Lemuel C. Barnes, D.D., Pittsburg, Pa.
Jacob S. Gubelmann, D.D., Rochester, N. Y.
Sylvester Burnham, D.D., Hamilton, N. Y.
Wallace Buttrick, D.D., Albany, N. Y.
Albert G. Lawson, D.D., Camden, N. J.
Rev. A. P. Brown, Fresno, Cal.
Edward Braislin, D.D., Colorado Springs, Col.
A. B. Chaffee, D.D., Pella, Ia.
Rev. L. S. Bowerman, Seattle, Wash.
Rev. Herbert E. Thayer, Ludlow, Vt.
Rev. J. F. Mills, Grand Forks, N. D.

Laymen

T. E. Hughes, Minneapolis, Minn.
A. D. Brown, St. Louis, Mo.
Samuel A. Crozer, Upland, Pa.
Edwin O. Sage, Rochester, N. Y.
Edward Goodman, Chicago, Ill.
Isaac Carpenter, Omaha, Neb.
J. D. S. Riggs, Ph.D., Ottawa, Kan.
E. M. Runyan, Portland, Ore.

Women

Mrs. E. R. Stillwell, Dayton, Ohio.
Mrs. James B. Colgate, Yonkers, N. Y.
Mrs. Henry R. Glover, Cambridge, Mass.
Mrs. Charles H. Banes, Philadelphia, Pa.
Mrs. James S. Dickerson, Chicago, Ill.

EX-OFFICIO

The President, Vice-Presidents, and Recording Secretary of the Missionary Union and the Presidents of the four Woman's Societies; also three members of the Exective Committee to be chosen by the Committee.

EXECUTIVE OFFICERS AT THE ROOMS

EXECUTIVE COMMITTEE

CLASS I., EXPIRING 1902	CLASS II., EXPIRING 1903.	CLASS III., EXPIRING 1904
George Bullen, D.D.	W. S. Apsey, D.D.	Henry M. King, D.D.
D. B. Jutten, D.D.	N. E. Wood, D.D.	J. F. Elder, D.D.
Hon. J. J. Estey	Rev. E. P. Farnham	A. G. Upham, D.D.
John Carr, Esq.	Charles W. Perkins, Esq.	Ray Greene Huling, D.Sc.
Dudley P. Bailey, Esq.	George C. Whitney, Esq.	Francis E. Blake, Esq.

CORRESPONDING SECRETARIES

Henry C. Mabie, D.D. Thomas S. Barbour, D.D.

ASSISTANT SECRETARY

Rev. F. P. Haggard.

TREASURER

E. P. Coleman, Esq.

AUDITING COMMITTEE

D. C. Linscott, Esq. Sidney A. Wilbur, Esq.

YEARS	PLACES	PREACHERS	TEXTS	RECEIPTS
1814	Philadelphia, Pa.	Richard Furman, D.D., S. C.	Matt. xxviii. 20	$2,099 25
1817	Philadelphia, Pa.	Thomas Baldwin, D.D., Mass.	John iv. 35, 36	26,052 01†
1820	Philadelphia, Pa.	O. B. Brown, D. C.		46,929 28†
1823	Washington, D. C.	William Staughton, D.D., D. C.	Acts xxviii. 15	65,956 02†
1826	New York, N. Y.	Jesse Mercer, Ga.	Matt. xxviii. 10	49,692 17†
1827*	Boston, Mass.	William Yates, India		11,463 39
1828*	New York, N. Y.	William T. Brantley, Pa.	Phil. ii. 16	14,603 38
1829	Philadelphia, Pa.	Daniel Sharp, D.D., Mass.	Mark xvi. 15	6,704 27
1830*	Hartford, Conn.	Charles G. Sommers, N. Y.	An address	29,204 84
1831*	Providence, R. I.	R. Babcock, Jr., Mass.	Ps. lxvii. 1, 3	22,825 19
1832	New York, N. Y.	F. Wayland, D.D., R. I.	Rom. vii. 13	27,306 25
1833*	Salem, Mass.	Baron Stow, Mass.	1 John ii. 6	
1834*	New York, N. Y.	William R. Williams, N. Y.	2 Cor. x. 15, 16	61,032 04
1835	Richmond, Va.	S. H. Cone, N. Y.	Acts ix. 6	58,057 85‡
1836*	Hartford, Conn.	Elon Galusha, N. Y.	Luke x. 2	56,107 33
1837*	Philadelphia, Pa.	Charles G. Sommers, N. Y.	Ps. lxxii. 19	72,010 06
1838	New York, N. Y.	Baron Stow, D.D., Mass.	Acts xii. 24	80,420 19
1839*	Philadelphia, Pa.	James B. Taylor, D.D., Va.	Luke xxiv. 46, 47	109,135 21
1840*	New York, N. Y.	B. T. Welch, D.D., N. Y.	John iii. 8	65,761 55
1841	Baltimore, Md.	Richard Fuller, D.D., S. C.	John xii. 32	83,841 62
1842*	New York, N. Y.	R. E. Pattison, D.D., R. I.	Ps. lxxxvii. 7	52,137 10
1843*	Albany, N. Y.	Pharcellus Church, N. Y.	Col. i. 21	59,751 06
1844	Philadelphia, Pa.	S. W. Lynd, D.D., Ohio	1 Cor. i. 21	76,948 00
1845*	Providence, R. I.	G. B. Ide, Pa.	Isa. xl. 9	82,302 95
1846	Brooklyn, N. Y.	G. W. Eaton, D.D., N. Y.	1 Tim. i. 11	100.219 94
1847	Cincinnati, Ohio	Baron Stow, D.D., Mass.	Matt. xxvii. 45, 51–53	85,487 24
1848	Troy, N. Y.	J. N. Granger, R. I.	Gal. ii. 9	86,226 36
1849	Philadelphia, Pa.	M. J. Rhees, Del.	Phil. ii. 5	90,826 29
1850	Buffalo, N. Y.	E. L. Magoon, N. Y.	Matt. xx. 26–28	87,537 20
1851	Boston, Mass.	William Hague, D.D., N. J.	Acts xiii. 36	118,726 35
1852	Pittsburg, Pa.	Velona R. Hotchkiss, N. Y.	2 Thess. iii. 1	122,111 94
1853	Albany, N. Y.	Robert Turnbull, D.D., Conn.	Isa. xxxii. 20	132,762 17
1854	Philadelphia, Pa.	Ezekiel G. Robinson, D.D., N. Y.	John xiv. 12	135,377 42
1855	Chicago, Ill.	Edward Lathrop, D.D., N. Y.	Eph. iii. 8, and 2 Cor. v. 14	113,527 58
1856	New York, N. Y.	Robert W. Cushman, D.D., Mass.	Heb. xii. 28, 29	127,128 81
1857	Boston, Mass.	Nathaniel Colver, Ohio	Col. i. 28	111,283 27
1858	Philadelphia, Pa.	William H. Shailer, D.D., Me.	Rom. v. 3, 4	97,808 77
1859	New York, N. Y.	Silas Bailey, D.D., Ind.	John iv. 38	102,140 76
1860	Cincinnati, Ohio	E. E. L. Taylor, D.D., N. Y.	Acts iv. 31, 32	132,426 22
1861	Brooklyn, N. Y.	S. D. Phelps, D.D., Conn.	1 Peter ii, 17	84,333 93
1862	Providence, R. I.	C. W. Flanders, D.D , N. H.	1 Tim. iii. 16	85,192 26
1863	Cleveland, Ohio	J. C. Burroughs, D.D., Ill.	Matt. xvii. 16	103,956 96
1864	Philadelphia, Pa.	S. L. Caldwell, D.D., R. I.	Luke xvi. 31	135,012 61
1865	St. Louis, Mo.	H. C. Fish, D.D., N. J.	Rev. xii. 16	152,685 00
1866	Boston, Mass.	H. G. Weston, D.D., N. Y.	2 Cor. v. 14	109,792 59
1867	Chicago, Ill.	D. Read, LL.D., Ill.	Mark ix, 22, 23	189,844 25
1868	New York, N. Y.	T. Armitage, D.D., N. Y.	Luke xxiv. 49	191,637 58
1869	Boston, Mass.	G. D. Boardman, D.D., Pa.	Eph. ii. 21	196,897 57
1870	Philadelphia, Pa.	W. W. Everts, D.D., Ill.	Matt. xix. 28	200,953 80
1871	Chicago, Ill.	S. R. Mason, D.D., Mass.	1 Cor. i. 22 and Rom. x. 14, 15	202,416 56
1872	New York, N. Y.			210,199 10
1873	Albany, N. Y.	J. B. Thomas, D.D., Ill.	Rev. xii. 11.	216,100 70
1874	Washington, D. C.	E. Dodge, D.D., N. Y.	1 Cor. xv. 25	261,530 91
1875	Philadelphia, Pa.	G. W. Northrup, D.D., Ill.	1 Cor. xv. 25	241,970 64
1876	Buffalo, N. Y.	Wayland Hoyt, Mass.	Num. xxiii. 23	245,997 23
1877	Providence, R. I.	Lemuel Moss, D.D., Ind.	John x. 10	225,723 97
1878	Cleveland, Ohio	Wayland Hoyt, D.D., N. Y.	Matt. xvi. 17, 18	265,679 10
1879	Saratoga, N. Y.	S. Graves, D.D., Mich.	Ps. xc. 17	235,430 34
1880	Saratoga, N. Y.	Addresses by Rev. E. J. Haynes, Rev. John McLaurin and Rev. Edward Judson		290,851 63
1881	Indianapolis, Ind.	A. H. Strong, D.D., N. Y.	Luke xv. 4	288,802 84
1882	New York, N. Y.	A. J. Gordon, D.D., Mass.	Luke ii. 32	302,584 19
1883	Saratoga, N. Y.	S. Haskell, D.D., Mich.	1 Cor. xv. 28	307,195 04
1884	Detroit, Mich.	F. W. Bakeman, Mass.	John xvii. 18	328,527 21
1885	Saratoga, N. Y.	F. M. Ellis, D.D., Md.	Matt. xxviii. 18, 19, 20	362,026 50
1886	Asbury Park, N. J.	E. H. Johnson, D.D., Pa.	1 Tim. i. 15	384,996 73
1887	Minneapolis, Minn.	H. F. Colby, D.D., Ohio	Rom. x. 12	353,109 46
1888	Washington, D. C.	Henry M. King, D.D., N. Y.	John xiv. 12	390,835 39
1889	Boston, Mass.	W. T. Chase, D.D., Mass.	Luke x. 22	398,145 86
1890	Chicago, Ill.	T. Edwin Brown, D.D., R. I.	2 Cor. v. 14, 15	440,788 07
1891	Cincinnati, Ohio	Galusha Anderson, D.D., Ill.	Luke xix. 10	472,174 21
1892	Philadelphia, Pa.	George Dana Boardman, D.D., Pa.	Eph. ii. 15	569,172 93
1893	Denver, Col.	Rev. C. J. Baldwin, Ohio	1 Cor. xii. 6	760,782 95
1894	Saratoga, N. Y.	Kerr B. Tupper, D.D., Col.	Matt. xxvi. 8	465,913 73
1895	Saratoga, N. Y.	Rev. O. P. Gifford, N. Y.	2 Cor. iv. 6	568,465 33
1896	Asbury Park, N. J.	George Bullen, D.D., Mass.	Heb. x. 13	632,954 32
1897	Pittsburg, Pa.	Nathan E. Wood, D.D., Mass.	Isa. ii. 2	467,201 89
1898	Rochester, N. Y.	L. A. Crandall, D.D., Ill.	Matt. vi. 10	782,474 17
1899	San Francisco, Cal.	George C. Lorimer, D.D., LL.D., Mass.	Dan. ii. 44	563,494 51
1900	Detroit, Mich.	O. P. Gifford, D.D., N. Y.	Matt. iv. 8–10, xxviii. 16–20	543,048 51
1901	Springfield, Mass.	Rev. E. W. Hunt, Mass.	John v. 24	646,876 14

* Board of Managers. † Three years' receipts. ‡ Part of two years.

HONORARY MEMBERS FOR LIFE

OF THE

AMERICAN BAPTIST MISSIONARY UNION

THROUGH THE PAYMENT OF ONE HUNDRED DOLLARS

Constituted during the year ending March, 1901

Anderson, Jacob, Clark's Grove, Minn.
Anderson, J. C., Clark's Grove, Minn.
Anderson, Christiana, Clark's Grove, Minn.
Andem, William K., Boston, Mass.
Allen, Mrs. Mary Dyer, Chicago, Ill.

Brown, Charles S., Boston, Mass.
Butler, Mrs. Elizabeth N., Boston, Mass.
Brooks, Lyman B., Boston, Mass.
Bemis, Edson A., Boston, Mass.
Beecher, Effie C., Boston, Mass.
Bennett, George S., Boston, Mass.
Badger, Mrs. Grace R., Boston, Mass.
Blair, Ora A., Boston, Mass.
Bishop, Rev. Norman North, Chicopee Falls, Mass.
Babb, Mrs. Isabella, Boston, Mass.
Bill, Mrs. Ingram E., Jr., Oberlin, Ohio.
Blanchard, J. Henry, Dorchester, Mass.
Butler, Rev. Nathaniel, D.D., Waterville, Me.

Clapp, Herbert C., Boston, Mass.
Curtis, Rest F., Boston, Mass.
Cole, Mrs. Margaret C., Boston, Mass.
Chick, Mabel, Boston, Mass.
Cifre, Alice S., Boston, Mass.
Chase, Mrs. H. Estelle, Boston, Mass.
Cushman, Emma C., Boston, Mass.
Conklin, John A., Hartford, Conn.
Compton, Rev. I. M., Shaftsbury, Vt.
Cressey, C. A., Warwick, N. Y.
Chaffee, Mrs. Clara C., East Providence, R. I.
Crowe, Dea. James A., Boston, Mass.
Clark, Rev. A. W., Omaha, Neb.
Chipman, Rev. Wm. P., Damariscotta, Me.

Dean, Frank H., Boston, Mass.
Denison, Gurdon E., Boston, Mass.
Dempsey, Henrietta, Boston, Mass.
Davis, Mary B., Boston, Mass.
Dorrance, William Henry, Jr., Akron, Ohio.
Dox, Rev. Rutger, Philadelphia, Pa.
Drisko, Dea. O. H., Boston, Mass.
Dennis, William H., Worcester, Mass.

Evans, Arthur W., Boston, Mass.
Eaton, Louis F., Boston, Mass.
Eaton, Ethel M., Boston, Mass.
Eaton, Vinnie M., Boston, Mass.
Estabrook, G. L., Jr., Philadelphia, Pa.
Ellis, Miss Lizzie M., East Dedham, Mass.
Elcy, Rev. A. M., New Philadelphia, Ohio.
Ellsworth, Miss Nettie, Ottawa, Ill.
Estey, W. Shepard, Brooklyn, N. Y.

Foster, Mrs. Clara A., Boston, Mass.
Flinn, Alfred D., Boston, Mass.
French, Winslow B., Boston, Mass.
Ford, George B., Boston, Mass.
Fellner, Mrs. Etta, Boston, Mass.
Fitch, Mrs. Mary A., Boston, Mass.
Fitch, Gurdon W., Albion, N. Y.
Ferris, Rev. George H., New Haven, Conn.

Griffin, Mrs. A. E. A., Asbury Park, N. J.
Greenwood, Rev. C. J., Meriden, Conn.
Gaddis, Mrs. Mary N., Boston, Mass.
Grigg, Justin E., Boston, Mass.
Greene, Allister, Westboro, Mass.
Goodman, Rev. Alfred E., Chicago, Ill.

Hauthaway, Mrs. Mary C., Boston, Mass.
Hart, Justus Liter, Franklin, Ill.
Hathaway, A. S., North Bennington, Vt.
Hutchinson, Rev. James M., Amsterdam, N. Y.
Henry, Rev. Charles.
Hammond, Miss Mary E., Wickford, R. I.
Hague, Rev. John R., Boston, Mass.
Hartshorn, W. N., Boston, Mass.
Harris, Mrs. E. N., Morgan Park, Ill.
Harris, Rev. E. N., Morgan Park, Ill.

Ireland, Herbert W., Boston, Mass.

Jennings, Stephen, Boston, Mass.
Jones, Grace E., Westboro, Mass.
Judd, Asa G., Warren, Ohio.

Knowlton, Rev. J. A., Indianapolis, Ind.
King, Rev. H. F., D.D., Uniontown, Penn.
Kimball, Ethel M., Dorchester, Mass.
Keeney, Miss Caroline A., Quaker Hill, Ct.

Lond, Mrs. Mary O., Boston, Mass.
Linscott, Frank K., Boston, Mass.
Luther, Benj. S., Boston, Mass.
Linscott, Daniel C., Jr., Boston, Mass.
Learned, Georgianna D., Boston, Mass.
Learnard, Lucy M., Boston, Mass.
Lord, Rev. George, Geneva, Ohio.

Mair, Charlotte S., Boston, Mass.
Meserve, Esther M., Boston, Mass.
Mears, Rev. Lyman R., Niles, Ohio.
Mabie, Rev. Harry S., Southfield, Mass.

Parsons, Harry S., Boston, Mass.
Paine, George F. D., Boston, Mass.
Pettingill, Ubert R., Boston, Mass.
Pierce, Wm. B., Boston, Mass.
Provan, Robert, Boston, Mass.
Patten, Fannie T., Boston, Mass.
Porter, Mrs. Daisy R. C., Boston, Mass.
Pierce, Mrs. Sarah F., Boston, Mass.
Parks, Mrs. Marion S., Boston, Mass.
Patch, Lucille A., Boston, Mass.

Quincy, Mrs. Mary C. S., Boston, Mass.

Rowe, Mrs. M. Theresa, Boston, Mass.
Rowley, Rev. L. A., East Marion, N. Y.
Rhodes, J. Irving, Elbridge, N. Y.
Ralston, Rev. Chester F., Warren, Ohio.
Roberts, William, Roxbury, Mass.

Sears, Edward S., Boston, Mass.
Sears, Fred M., Boston, Mass.
Spaulding, Clara O., Boston, Mass.
Smith, Mrs. Elizabeth, Boston, Mass.
Spike, Emily S., Boston, Mass.
Stevens, Rev. Sumner W., Philadelphia, Pa.
Shipley, Miss Anna Ruth, Wyoming, Ohio.
Squires, Dea. E. B., Hartford, Ct.
Smith, Rev. F. S., Wallingford, Vt.
Steelman, Rev. Albert J., Ottawa, Ill.
Steelman, Mrs. Etta M., Ottawa, Ill.
Steelman, Rev. I. Newton, Burlington, N. Y.
Stedman, John P., Albany, N. Y.
Swan, William L., Westerly, R. I.
Somerby, Dea. Frank, Boston, Mass.
Stevenson, Rev. Thomas, Pueblo, Colo.

Tobey, Mrs. Mary B., Boston, Mass.
Toles, Amanda F., Boston, Mass.
Thomas, Mrs. Ellen, Boston, Mass.
Trent, Rev. Leonard C., Lincoln, Ill.
Turney, Rev. Leander, Chicago, Ill.
Thomas, David R., Worcester, Mass.

Van Deman, J. H., Indianapolis, Ind.

Welles, Edwin P., Boston, Mass.
Wilson, Frank E., Boston, Mass.
Willard, Helen, Boston, Mass.
Wood, Mrs. B. M., Boston, Mass.
Wells, Mrs. Addie N., Boston, Mass.
Wheeler, Nathaniel, Medford, Mass.
Whitney, George C., Worcester, Mass.
Walker, Robert B., Needham, Mass.
Whittemore, Rev. Edwin C., Waterville, Me.

Young, Esther S., Boston, Mass.

CONSTITUTION

1. OF THE UNION.

1. This Association shall be styled the American Baptist Missionary Union.

2. The single object of this Union shall be to diffuse the knowledge of the religion of Jesus Christ by means of missions throughout the world.

3. The Union shall be composed as follows:

All missionaries of the Union during their term of service.

All life members and honorary life members.

Any regular Baptist church contributing to the funds of the Union may appoint one annual member. If the sum contributed in the year amounts to more than one hundred dollars, the church may appoint an additional member for every additional one hundred dollars.

Any individual or local association of the Baptist denomination that may supply the funds for the support of a missionary or missionaries, may appoint one annual member for every one hundred dollars paid during the preceding year through the Treasurer of the Union.

Any individual may become an honorary life member by the payment, during one financial year, of not less than one hundred dollars; and every honorary life member shall have a vote in the meetings of the Union so long as he continues to be an annual contributor to the treasury.

But no person shall vote in the Union who is not a member in good standing of a regular Baptist church.

4. The Union shall meet annually on the fourth Tuesday of May, or at such other time and at such place as it may appoint. On the first day of every such annual meeting the Union shall elect by ballot a President, two Vice-Presidents, a Recording Secretary and members of a Board of Managers as hereinafter provided.

5. The President, or in his absence one of the Vice-Presidents, shall preside at all meetings of the Union.

6. All the officers of the Union and its Board of Managers shall continue to discharge the duties assigned to them respectively until superseded by a new election.

2. OF THE BOARD OF MANAGERS.

7. The Board of Managers shall be composed as follows:

Seventy-five elective members, of whom not more than three-fifths shall be ministers of the gospel, and not less than one-fifth shall be women; these members to be elected in three equal classes; one class to go out of office at each annual meeting, and its place to be supplied by a new election, the same proportionate limitations to be applied to the several classes.

The President, the two Vice-Presidents and the Recording Secretary of the Union, *ex-officio*.

Three members of the Executive Committee, to be chosen as hereinafter provided.

The Presidents *ex-officio* of the following societies: The Woman's Baptist Foreign Missionary Society; the Woman's Baptist Foreign Missionary Society of the West; the Woman's Baptist Foreign Missionary Society of California, and the Woman's Baptist Foreign Missionary Society of Oregon.

8. Immediately after the adoption of this amended Constitution and each year thereafter on the evening of the first day of the annual meeting of the Union the Board shall meet and elect by ballot a Chairman, a Recording Secretary, one or more Corresponding Secretaries, a Treasurer, and an Auditing Committee of two laymen. At this first meeting it shall elect by ballot an Executive Committee of fifteen persons, not more than eight of whom shall be ministers of the gospel, and two-thirds of whom shall be residents of Boston or vicinity, and shall divide the committee into three classes of five members each, the first class to serve for a term of one year, the second class for the term of two years, and the third class for the term of three years Subsequently one class shall be elected annually to serve for the term of three years. At the annual meeting the Board shall determine the salaries of the Corresponding Secretaries and Treasurer, and give such instructions to the Executive Committee as may be necessary to regulate its plans of action for the ensuing year.

9. At all meetings of the Board fifteen shall be a quorum for the transaction of business.

10. Special meetings of the Board may be called by the Executive Committee whenever in its judgment such meetings are required, or by the Chairman of the Board upon the written request of fifteen members. A printed notice of the time, place and object of meetings shall be sent, at least thirty days prior, to every member of the Board.

3. OF THE EXECUTIVE COMMITTEE.

11. The Executive Committee shall hold its meetings at such times and places as it may appoint, shall choose its own Chairman and Recording Secretary, and fill any vacancy that may occur in its own number. It shall also choose annually three of its own members, one from each class, to serve on the Board of Managers. Seven members shall be a quorum for the transaction of business. The Corresponding Secretaries and Treasurer shall not be members of the Committee, but they shall attend its meetings and furnish any information required appertaining to their respective departments, and aid the Committee in its deliberations.

12. It shall be the duty of the Executive Committee to carry into effect the votes of the Union and the instructions of the Board of Managers, to designate, by advice of the Board, the places where missions shall be attempted, to establish and superintend the same; to appoint and station the missionaries of the Union, and fix their compensation; to give any needful directions to the agents, missionaries, Secretaries and Treasurer, in the discharge of their duties; to make all appropriations to be paid out of the treasury; to employ all needful agencies for the collection of funds; and, in general, to perform all duties necessary

to promote the objects of the Union, subject always to the limitations of this Constitution and the instructions of the Board and the Union.

The Executive Committee shall also have power and authority to sell any real estate owned by the American Baptist Missionary Union, at public or private sale at its discretion; to make good and sufficient deeds for the same in such form as it shall deem expedient; to collect the purchase money, and to authorize the Treasurer, or such other officer of the corporation as it may select, to sign the same and affix the corporate seal thereto, which authorization shall be duly attested by the Recording Secretary of the Executive Committee; and the Executive Committee shall also have power to authorize the Treasurer, or such other officer of the corporation as it may select, to execute all papers necessary to release and discharge of record any mortgages given to or held by the said American Baptist Missionary Union.

13. The Executive Committee shall present to the Union at the annual meeting a report, giving a full account of its doings during the preceding year; of the condition and prospects of every mission station; of its plans for the enlargement or contraction of its sphere of operations; and shall give all such information as will enable the Union or the Board to decide correctly respecting the various subjects on which it is their duty to act; and shall have present the records of its proceedings and copies of its official correspondence during the year.

14. The Executive Committee shall have power by a vote of a majority of its number to suspend and by a vote of twelve of its whole number, to dismiss or remove for any sufficient cause, any Corresponding Secretary, Treasurer, Auditor, or missionary, being always responsible for such exercise of power to the Board and to the Union.

15. In case of the death or resignation of a Secretary, the Treasurer, or either member of the Auditing Committee, the Executive Committee may supply the vacancy until the next meeting of the Board of Managers.

16. The Executive Committee shall afford such aid and encouragement as may be suitable to such individuals, churches, or local associations of Baptist churches as may prefer to support missionaries of their own appointment, especially by affording to their missionaries facilities to enter the field of labor, and in the transmission of funds.

4. OF THE CORRESPONDING SECRETARIES.

17. The Corresponding Secretaries shall, with the approval of the Executive Committee, divide and apportion their respective official duties. They shall conduct the correspondence of the Board and of the Executive Committee, excepting such as shall relate to the Treasurer's department, and perform such other duties as the Board or the Executive Committee may require. They shall preserve copies of all their official correspondence, which shall at all times be accessible to any member of the Board or the Executive Committee.

5. OF THE TREASURER.

18. It shall be the duty of the Treasurer to take charge of all money and other property contributed to the treasury of the Union, and to give receipts therefor; to keep safely all the money and funds of the Union, and all its evidences of property; to keep fair and accurate accounts of all the sums received and expended; to invest and deposit money, and make payments and remittances according to the direction of the Executive Committee; to exhibit his books, accounts, vouchers and evidences of property whenever required to the Executive and Auditing Committees or to the Board; to make an annual statement of receipts and payments, and of the condition of the permanent funds and other property, for the information of the Union; and to perform all such other acts as may be required for the full and faithful discharge of the duties of his office.

6. OF THE AUDITING COMMITTEE.

19. The Auditing Committee shall not be members of the Executive Committee, but shall, when requested, attend its meetings to give information respecting the state of the treasury. It shall be their duty, once each month, to examine the books of the Treasurer particularly and thoroughly, with all the vouchers and evidences of property thereto belonging. A certificate of the result of every such examination shall be entered on the books of the Treasurer, with their signatures, and a copy of the same furnished to the Executive Committee to be entered on its records. They shall also examine the annual statement of the Treasurer, and give a written certificate of the result, to be entered on the records of the Union.

MISCELLANEOUS.

20. The President, Vice-Presidents, and the Recording Secretary of the Union, the members of the Board of Managers, the Executive Committee, the Corresponding Secretaries, the Treasurer, the Auditing Committee, and all the missionaries of the Union shall be members in good standing of regular Baptist churches.

21. All moneys contributed to the treasury of the Union shall be expended at the discretion of the Executive Committee, except such sums as may be appropriated for the salaries of the Corresponding Secretaries and the Treasurer; but money or other property given for specified objects shall be appropriated according to the will of the donors, provided such an application shall not be contrary to the provisions of this Constitution or the instructions of the Board or Union, in which case it shall be returned to the donors or their lawful agents.

22. The Union, the Board of Managers and Executive Committee may each adopt such By-Laws or Rules of Order for the government of their own proceedings as they deem needful, if not contrary to the Constitution.

23. Alterations of this Constitution, proposed in writing at a previous annual meeting, or recommended by the Board of Managers, may be made at the annual meeting of the Union by a vote of two-thirds of the members present and voting.

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